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Leader of South African resistance movement ready to fight

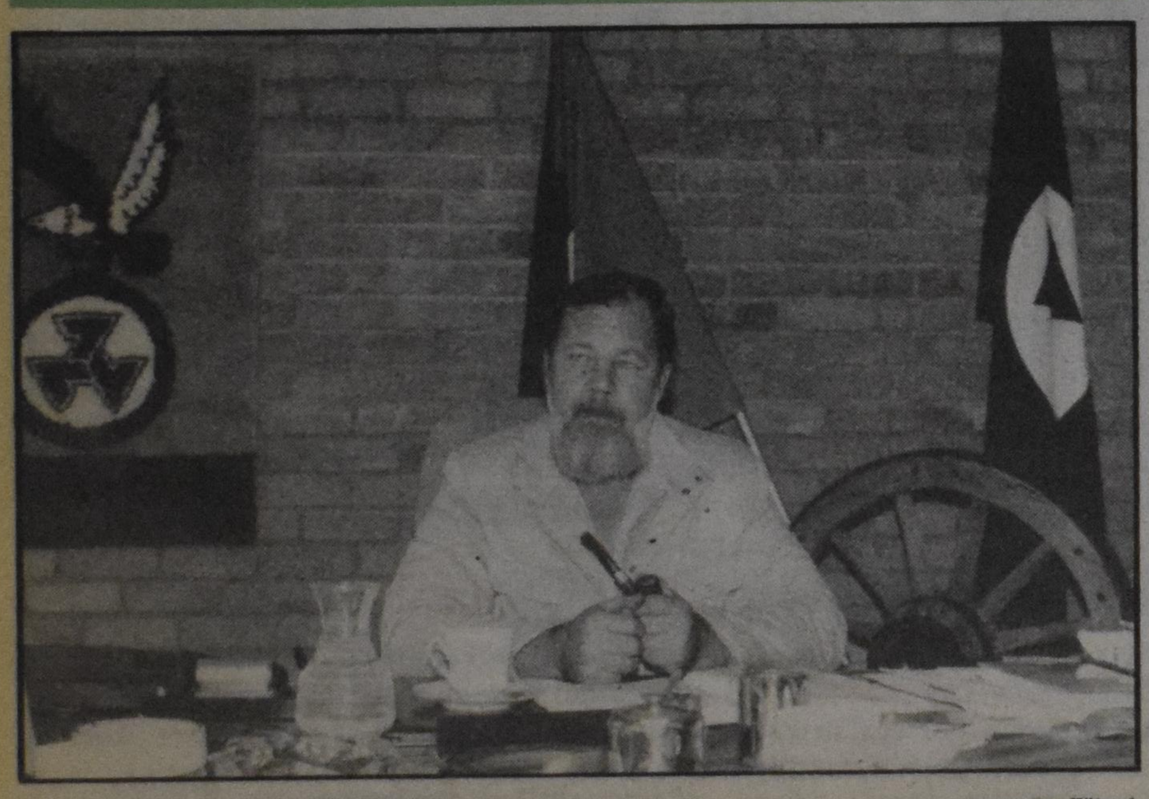


Photo: Bert Witvoet

Terre' Blanche, surrounded by the symbols of his movement, in the AWB headquarters in Ventersdorp.

Photo: Bert Witvoet

Reinder Klein sits in front of a display case in the waiting room of AWB headquarters.

Bert Witvoet

VENTERSDORP, South Africa — Terre' Blanche is an Afrikaner who takes his cue from the courageous Boer generals of the past. He sees his "*volk*" as an endangered species, who need to be protected from the coming threat of an ANC-led government.

As leader of the AWB (*Afrikaner Weerstands Beweging* or Afrikaner Resistance Movement) he claims 25 per cent of South Africa for the "Boer volk," which, he says, have an historic right to the Orange Free State, Transvaal and northern Natal.

Blanche claims not to be a racist. What he wants is separate development for the tribes and nations that comprise the people of South Africa. He does not talk about blacks and whites but always in terms of Zulus, Vendas, Afrikaners, and Xhosas. Each has a different language, a different culture, a different history and different beliefs, he says. They can never share power because they will end up killing each other, he says, while pointing to the unrest in Natal as evidence.

The ANC is not a nation and for that reason he does not think it is entitled to rule the country. He rejects the idea that a modern state like South Africa should have political parties based on principles rather than on ethnic identity.

Rejects Nazi comparison

Blanche also rejects the notion that he and his organization are neo-Nazis. What to many observers looks like a swastika emblem he explains as a biblical emblem. The three legs of the black spider are three sevens, representing "Father, God and Son," he says, leaving out any reference to the Spirit. The eagle, which, he admits, Hitler also used, as do the Americans, represents freedom. The colour red (the circle) he explains as the blood of Christ; white (the background) is purity; black (the sevens) stands for bravery. "I will not let Adolf Hitler annex the colours of the world," he adds. "I still have the right to like certain colours."

Ethnic nationalism

Blanche is well aware of the comparison between his movement's emblem and the swastika, but it does not seem to bother him. "For years they have said that. We decided that to change now the only emblem in the whole political sphere of South Africa that is taken from the Bible in order to be more popular will be to give up. So, we will not change it."

There are only two requirements for a person to be a member of the AWB, says Blanche. "He must be a part of the Boer nation, this includes English-speaking people who understand our struggle for freedom, the other thing is he must be a Christian. We do not allow people who are not Christians."

Blanche is ready to fight for what he thinks is rightfully his and his people's. "I will never allow the government or the world to give my land, the Boer republics, to a bunch of ANC Communists," he says. "Then it will be war that night. And I said it in the past, and I said it in front of 10,000 people six weeks ago ... that we will fight that night. It's as simple as that."

Blanche fervently believes that God gave the land of the three republics to the Afrikaners. He did it to the people of Israel, "after a 40-year episode in the desert, He let them have their own land." The millions of black workers and their families that have over the years filled the townships around Johannesburg, Pretoria and other major cities, he sees merely as guests, who have to return to their own land — the Zulus to Zululand, the Vendas to Vendaland, etc.

Ready to fight

Blanche did not want to say how large his movement was in terms of numbers, but on the basis of people attending rallies at which he speaks, he says that "everybody in South Africa knows that we are by far the biggest movement."

He fully expects that there will be a bloodbath if his government allows the ANC to take power in South Africa. He sees the whole development of shared power as a capitulation to communism. "Let me then better die as a free man as to let me live as a Communist," he says.

"So, go back to your people [in Canada] and tell them that you have met the last real Boer, and he's ready and he's setting himself up for the fight against the ANC, because that is exactly what we are doing."

(See editorial on page 4 for reflection on interview with Terre' Blanche).

Dutch and Canadian know-how merges in pre-engineered houses

Stan de Jong

TORONTO — Imagine that you've decided you can afford to hire a contractor to build you a new house. You're excited about the move and wish it could happen overnight. But you're realistic so you brace yourself for the months of waiting until the house is finished.

But wait! Workers have just completed the foundation of your new home when a fully loaded flat-bed truck arrives. Then a mobile crane rolls into place. As you and your new neighbours watch in amazement, the crane hooks onto a huge wooden package and lifts it into place over the foundation. The pre-engineered exterior walls and roof you see rise before you were factory-manufactured, strictly checked for quality, then folded into that neat, easily transportable package they just came out of. So in just five hours your new home is ready; roof, doors and windows in place, ready for tradespeople to add your choice of finishing touches.

A 21st-century dream? No, it's a revolutionary concept in home building called Freedom 2000 which was unveiled last month during the opening ceremonies at the National Home Show in Toronto.

The concept is the culmination of five years of research conducted in both Canada and the Netherlands. On hand for the Canadian unveiling were people such as John B. Overzet, chairperson of Arendswood Inc., Richmond Hill, Ont., and Dr. Wolter Lemstra, Secretary General of the Dutch Ministry of Housing.

See **PRE-ENGINEERED** -- p. 2.

Thinkbit

How can any act that involves the consent of one party, the participation of a second, and the destruction of a third be a purely personal matter?

State of Idaho Majority Leader Gary Montgomery on abortion

In this issue:

Several writers look at the aging process ..... pp. 10-11
Radical feminism is traced in this second part of the history of feminism ..... pp. 12-13
Peter Slofstra continues his story of trauma and healing ..... p. 14

Pre-engineered houses

... continued from page 1.

At the home show, Arendswood exhibited a full-sized, furnished home, Freedom 2000's first Canadian appearance. But Foldex, a Dutch firm, has already placed more than 50 prototypes in its own country, the Soviet Union and the Caribbean.

Many advantages

Arendswood representatives explain the advantages of a Freedom 2000 home. It will work with any architectural plan, they say. Freedom 2000 homes are extremely energy efficient, meeting R-2000 certificate standards. And the especially good news for would-be Canadian buyers is that Arendswood can deliver "a superior quality home" at a price about 25 per cent below that of a conventionally built place. An important ecological and economic consideration, too, is that the pre-engineered super-structure makes for no on-site waste.

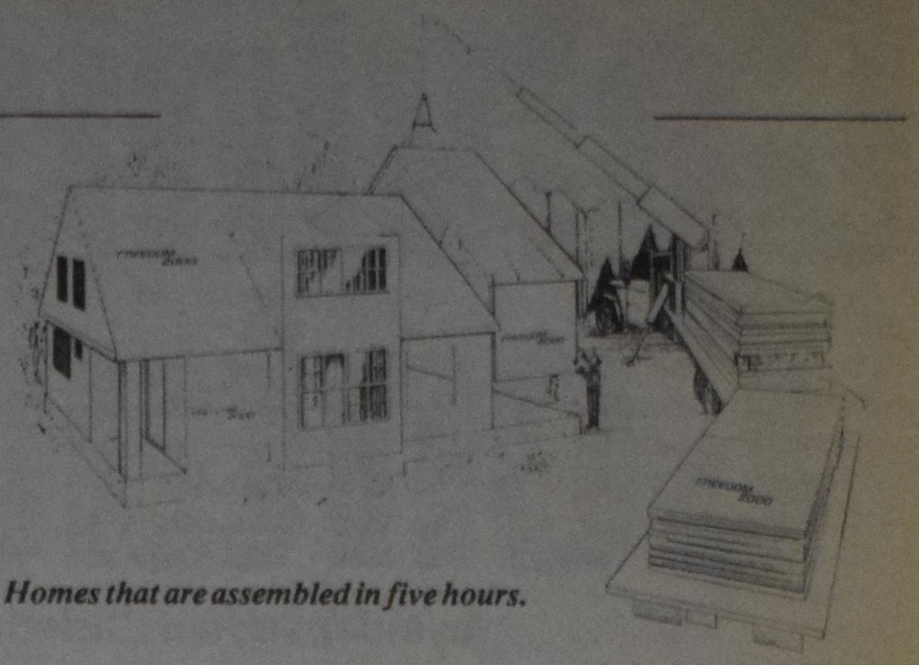
How is it done? The key to Freedom 2000 technology, says Arendswood, are its "stressed skin panels" and special hinges that allow the house to be unfolded quickly into an unusually solid structure. In the stress skin system, developed in British Columbia, a way was found to add exceptional strength and durability to traditional plywood. That system was then incorporated with engineering research taking place in the Netherlands. The result, according to Arendswood, was "structural components so strong as to eliminate the need for roof trusses and additional interior load-bearing walls."

Because the roof sections require no support from traditional trusses, the attic space can be fully utilized. Arendswood claims that a Freedom 2000 home is virtually creak-free, draft-free and dust-free.

Five years ago Foldex began test-marketing the product. In 1988, John Overzet of Arendswood visited the Netherlands and after more months of research, Arendswood's parent company, Arendscor, Inc., bought the right to market the Foldex technology in North America under the Freedom 2000 name. Overzet emigrated from the Netherlands to Canada in 1959; so, he had no trouble doing business with Dutch colleagues.

Arendswood is currently scouting locations for a Freedom 2000 manufacturing plant in Ontario and, through Arendscor, has already purchased National Enterprises Inc. (NEI), one of the largest panel manufacturing businesses in North America. Arendscor says NEI has five plants in the U.S. and in its 50-year history has built at least 650,000 pre-engineered houses, giving it "a wealth of experience" as specialists in that field.

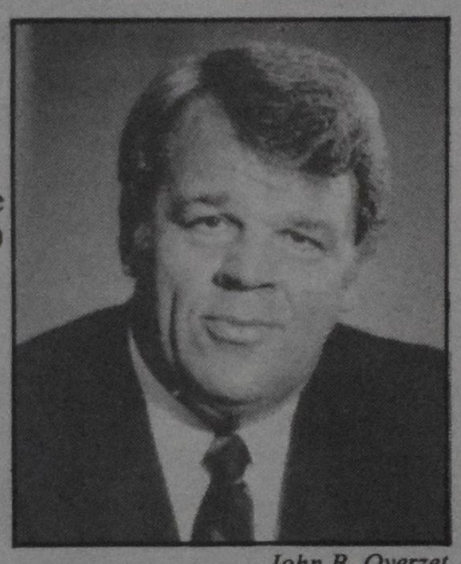
Overzet, a member of Community Christian Reformed Church, Richmond Hill, Ont., is described in biographical material as being "driven by a philosophy that calls for the creation of value in every enterprise, approaching each venture with the determination to build upon the strengths of people and the interests of the community." Marketing Freedom 2000 homes, he feels, fits with that philosophy.



Homes that are assembled in five hours.

The man behind Freedom 2000

Stan de Jong



John B. Overzet

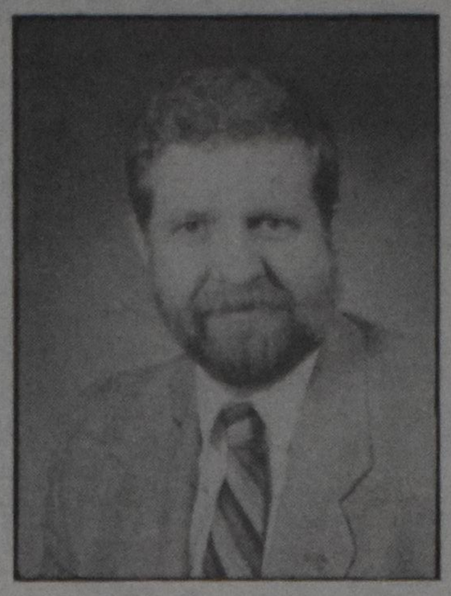
"From auto mechanic to empire builder" — that's how an Arendswood release describes John B. Overzet, the man behind the Freedom 2000 home-building concept (see front page story).

Under his leadership, Arendscor, Inc., Arendswood's parent company, has also become a leader in the real estate and investment community. Another major company founded by Mr. Overzet is the Penta Stolp Corporation which is involved in a number of large condominium projects in Toronto.

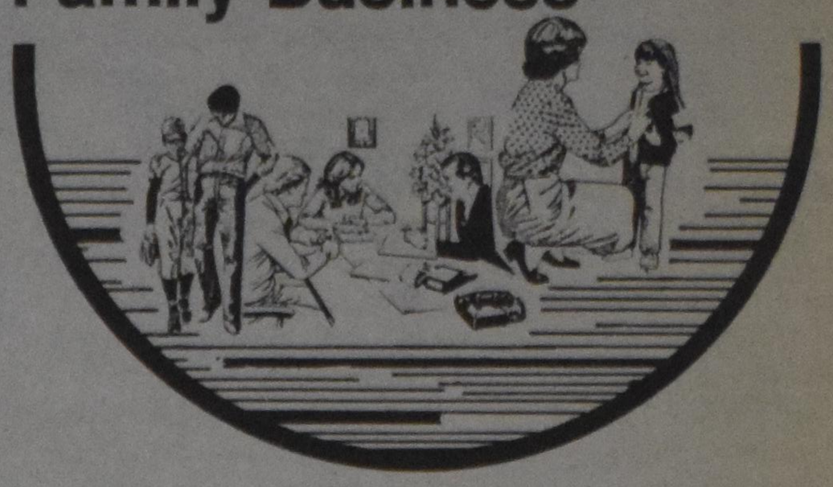
Last November, Mr. Overzet, together with a consortium of private developers and businessmen, unveiled proposals for the development of a subway line along Toronto's Sheppard Avenue.

Mr. Overzet served as an elder in the Community Christian Reformed Church, Richmond Hill, Ont. According to his pastor, Rev. Wiebe Geerts, "John walks very deeply with the Lord and is sincere in giving back what the Lord has given him."

Some five years ago, Mr. Overzet and others set up a foundation which would have a lasting effect on the future of Community CRC and its outreach into the community. This foundation was instrumental in setting up what is now known as "Genesis Place" in Richmond Hill. It consists of an affordable housing and day-care facility, and its overall concept includes the Community church itself.



Family Business



Joining the picket line!

For the first time in my life I walked the picket line recently.

In doing so I participated in the illegal strike organized by Local 006 of the Alberta Union of Public Employees. The AUPE strike was called because the working conditions for social workers employed by Alberta's Conservative government have become intolerable in recent years. Professional strandards for child welfare, income security, child care workers and handicapped children's services staff have been cavalierly disregarded by the government for a number of years now. In some instances, the quality of services for families and persons in crisis is being purposefully downgraded as a cost-savings measure.

Even though I am not employed by the provincial government, supporting and joining the strike was relatively easy. The immediate circumstances of the conflict formed an important part of the decision.

Hollow promises

First, in recent years, the Conservative government has generally disregarded the spirit and intent of its own social legislation. In its day, legislation such as the Child Welfare Act, the Social Development Act and the Family and Community Support Services Act was generally well received because of the associated government promises. Those promises have turned out to be rather hollow as other priorities have taken over the public agenda. Meanwhile provincial social workers are trying to cope with unreasonable caseloads and declining professional standards.

Second, the law in this province considers that almost all government employees provide "essential services." Therefore it prohibits these employees from taking strike action as part of a strategy to resolve a dispute. It's no surprise then that the law is generally regarded as unjust and oppressive by the labour movement.

Third, in the last few days the government has been threatening and harrassing its employees with legal action in the civil courts. In some cases private investigators have been hired to deliver copies of a court-ordered injunction requiring staff to return to work. Even non-government social workers who actively support the strike actions face the same prospect.

Finally, the government has so far refused to return to the bargaining table with an assurance that it will not take legal or disciplinary actions against striking employees. Instead, government spokespersons have repeatedly stated that they will not negotiate with law-breakers.

An unwilling government

There were also some other factors which formed part of the background for my decision.

Until two years ago I was a member of the executive of the Alberta Association of Social Workers which repeatedly warned the minister of the day for nearly four years that job actions involving social workers would eventually take place unless working conditions were significantly improved. Matters such as professional standards, caseload size, salaries and staff morale were major issues for many of my colleagues employed by the provincial government.

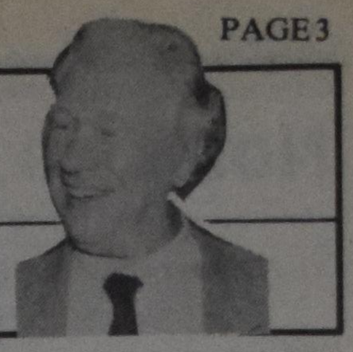
Two years ago, provincial social workers served official notice of their concerns about the working conditions and the treatment they received at the hands of their Conservative employer. A strike was narrowly avoided at the time because of the reluctance of many social workers to abandon their clients. Even now, not all social workers agree with strike action. However, most of those who have stayed on the job are joining their colleagues at noon and after hours to show their support for the issues at hand.

After meeting with a number of the striking workers and conversing with a cabinet minister, I became convinced that the government was prepared to play hardball with the social workers. It had simply decided that a political win was more important than the quality of life for thousands of Alberta's families. The government was prepared to disregard the families and children whose lives have been profoundly hurt and permanently scarred by the loss of income, child abuse, alcoholism, sexual abuse, family violence, disabilities, suicide, mental illness, homelessness and a host of other social ills.

It's no longer good enough to pay lip-service to the needs of vulnerable families by publishing white papers, enacting progressive legislation, holding conferences on the family and establishing social policy guidelines about caring and responsibility. So, social workers have hit the picket line in Alberta!

Jake Kuiken is a registered social worker who lives and works in Calgary.

Pressreview



Carl D. Tuyl

The Meech Lake mess resembles the scene of an accident with five ambulances and 13 tow trucks arriving at the same time. Everybody wants a piece of the action: the parliamentary committee recommends an immediate conference of first ministers; so do the Western premiers. Mr. Derek Burney, our ambassador in Washington, says that Canada needs a "wake-up call." Mr. Bourassa does his broken-record number ("No changes!"), we have sunset formulas and companion resolutions; and so the cacophonic chorus goes on and on and on.

★★★

"Economic signs point to little relief on rates" headlines the weekend edition of the *Financial Post*. "Not so," says Robert Nixon, Ontario's Minister of Finance. He thinks that interest rates will ease. Take your pick. The stock market seemed to be in an optimistic mood, as evidenced by the rising prices.

★★★

Finance Minister Michael Wilson told the House of Commons that the government has no intention whatsoever of increasing the seven per cent rate of the GST. Probably not, but the intentions of any government can change as quickly as the affections of a rooster in a chicken coop.

★★★

There is still some idealism left in the union movement. The workers of Bell Canada are preparing for contract negotiations. The union wants a "humanity fund" in which the company would pay one cent per hour per worker to a charitable foundation controlled by the workers. The bulk of the fund's finances would be destined for international relief work. Wouldn't it be lovely if the union pledged an equal contribution? Maybe that would be carrying idealism too far.

★★★

The biggest yawn in the country was the electronic no-convention election of a new Ontario Tory leader. A certain Mr. Mike Harris, MP for Nipissing and known only to his immediate family and his banker, became the chief engineer for the now decrepit Big Blue Machine. The Quebec PCs have major financial problems and the NDP in *la belle province* is so close to bankruptcy that the returning officer is threatening to withdraw accreditation. Perhaps the Bell "humanity fund" could help.

★★★

Statistics from the Canadian Bankers Association show that banks in Vancouver are the most frequently robbed banks in the country. In 1989, 177 branches were held up in that city. The directive "Go West, young man" seems to be taken to heart by bank robbers.

★★★

Guess who's coming to dinner in Ottawa? Garrulous Gorby, the Soviet chief honcho. Even though it is just a stop-over visit on the way to Washington, we are still honoured, Comrade. Things are not going well in the motherland. The *Economist* pictures the USSR's situation as follows: people are willing to queue up for hours in the cold to spend half-a-day's pay on a hamburger: and that is as good a measure of the Soviet Union's economy as any. A letter to the editor of some Russian magazine complains that more than 2,000 times a year a coloured TV set will catch fire somewhere in Moscow.

★★★

The *Calgary Herald* has a sensitive willingness to report the tragedies of this world. It records that Mr. Creg Weiler from Santa Ana, California, was honoured to be appointed to a committee that had the mandate to study traffic problems in that community. Alas, Mr. Weiler felt he had to resign after some time. Wrote he: "I cannot get to the meetings because the traffic is so bad."

★★★

You think we have problems with bilingualism and Quebec separatism? Let me tell you about Frank Bryan, president of the University of Vermont, and Justice John Dooley of that state's Supreme Court. They have declared the American Congress brain-dead; and now they want the State of Vermont to secede from the union. *Vermont libre*, eh?

★★★

There was a violently irrational attack of anti-Semitism in France, where in one of the country's oldest Jewish cemeteries many tombs were desecrated. More than 10,000 mourners, among whom high French government officials, deplored the vandalism in a graveyard ceremony at Carpentra.

★★★

Mrs. Thatcher (you remember her, don't you?) is still not fully committed to the European monetary system which is already old hat on the continent, where people are beginning to see beyond the 1992 horizon toward some European federalism. Both Kohl and Mitterand are committed to that far-reaching political ideal.

★★★

The technicalities of German reunification are being worked out and there is a lively political fight being waged between Bonn and Berlin about which city will be the capital of the new Germany. I bet on Berlin.

★★★

Sheikh Jaber al-Ahmad al-Sabah from Kuwait has caught the democracy bug that currently is attacking all kinds of populations, and he invented a solution of sorts to this nonsense. He has initiated a national council to which he will appoint 33 per cent of the members; the rest will be elected. But being a bit on the careful side, the sheikh has ordained that the council is not allowed to enact laws without his approval. I bet Monsieur will soon go to Kuwait to take lessons from the sheikh.

★★★

Poland's Lech Walesa wants to move up. Lech recently has dropped hints on radio and TV that he would not mind being president of his country. Alas there is no room at the top: Jaruzelski has five years left in his term and he doesn't seem to be the kind of fellow that would easily vacate the premises.

★★★

The United Nations' report on world population is one of the most depressing pieces of writing I have come across. It predicts increased poverty, over-population (send a copy to the Pope) and spreading pollution.

★★★

The U.S. Secretary of State certainly is a frequent flyer. He visited 31 countries in 1989, travelling a distance equal to six times around the world. That's what you call living out of a suitcase — all in the pursuit of peace and democracy. The world picture shows that Mr. James Baker's peripatetic efforts have had results.

★★★

Mrs. Aquino's grip on the Philippine's bureaucracy is not too firm. Colonel Gregario Honasan, the front man in last December's attempted coup, cannot be found, the authorities tell her. The colonel, however, is always available for interviews on the American Cable News Network.

★★★

Scandinavians are optimists. There is going to be a 60-kilometre tunnel-bridge between Sweden and Denmark. The cost estimated is between $8 to $9 billion. The French-English "chunnel" has already cost $12 billion. Ah, what's a couple of billion among friends!

★★★

Concluding observation from Tuyl's famous notebook: to see the lilacs come into bloom is like touching the hem of heaven. No sermon could even begin to speak of the Creator in more eloquent terms. This week when you see a lilac bush, stop, look and listen.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Business and professional people extend horizons

NIAGARA FALLS, Ont. — "Be more than a Christian sub-culture — be a Christian counter-culture!" was Dr. John Redekop's challenge to members of the Reformed Christian Business and Professional Organization at their sixth annual convention, held this year in Niagara Falls.

The same challenge was given by Dr. Harold Lindsell, former editor of *Christianity Today*, in his keynote address. Lindsell asked his audience how they supposed the band of 120 followers gathered in the upper room at Pentecost "could do anything which would transform society and culture?" He reminded his hearers that godly individuals have often made a difference in history, people like the Apostle Paul, Augustine and John Calvin.

Workshops were both practical and inspirational. Hank Van Giessen told about selling pre-manufactured metal buildings in the Soviet Union; Susan Van Weelden helped owners of small businesses understand how computers can help them; Peggy Humby asked, "Are your priorities in order?"; and David Broad talked about planning for the future. Lindsell and Redekop also led workshops.

A new feature at the convention this year was the "Trade Fair" which showcased some of the more interesting business ventures of RCBPO members. The variety and scope of the Reinders Group drew much interest, as did Great Lakes Brick and Stone, a fast-expanding importer and supplier of bricks, roof tiles and glazed tiles. The underground sprinkler system of Artistic Landscape Services attracted attention, even though snow and sleet was the outdoor climate at the time. No doubt the Trade Fair will be an enlarged feature of next year's meeting.

The audience participated in John Redekop's closing session, which had the theme "Let's Do It!" Discussion groups dealt with questions like "What am I doing in my work that a non-Christian would likely not do?", "Should RCBPO undertake a specific service project for others?" and "How can RCBPO be a Christian counter-culture?"

Many conventioners said that this was the best convention they have ever attended, which was a compliment for RCBPO executive director Hans Vander Stoep and his committee, and a challenge to match or top it next year.

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Notes on South Africa (4)

Editorial

On an interview with Terre' Blanche, the "last of the real Boers"

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On the last day of our stay in South Africa, May 11, Reinder Klein and I were driven about 75 miles southwest of Johannesburg to Ventersdorp where the leader of the Afrikaner Resistance Movement, Terre' Blanche, had his headquarters. The other two in our group, Wybe Bylsma and Ren Siebenga, were slated to visit a black school near Johannesburg.

The first thing that hits you as you enter the waiting room of the AWB (*Afrikaner Weerstands Beweging*, also known as the Afrikaner Resistance Movement) is the suspicious aura of a Nazi mentality. Terre' Blanche disputes this association. He connects the symbols with the Bible. One wonders, nevertheless, why no greater attempt has been made to find a symbol that puts greater distance between the AWB and the likes of Hitler.

Separate development

Blanche begins by saying that his movement is not racist and that it was not born out of hatred for other races. His story is simple and he repeats it several times during the interview: the Afrikaner has a rightful claim, in accordance with international law, to 25 per cent of South Africa, which comprises the three Boer republics: the Orange Free State, the Transvaal and northern Natal. In South Africa, there are 10 to 12 different nations (he refers to each as a *volk*), and each should live in its own territory.

It's not a question of black against white, but of the separate development of a Zulu nation, a Venda nation, a Xhosa nation, an Afrikaner nation, etc., each needing to preserve its own culture and language, each unable to live with the other. These nations or tribes can never share power, says Blanche. "They will murder each other out, as is happening today in Natal between Zulus and Xhosas." (From what we have heard, the struggle there is not just tribal, but also political between Inkatha Zulus and ANC Zulus, as well as between feuding families, as well as a result of riotous youth. Blanche likes to simplify, the sure sign of a fundamentalistic mind.)

When Blanche talks about the African National Congress, he paints a stark, cartoon-like picture. "They are Communists and a bunch of terrorists," he says. "The ANC is not Zulus or Vendas or Tswanas. They are not even black people. They are just a bunch of Communist-trained and -inspired murderers who want to take the land from smaller nations. It's as simple as that."

What Blanche fears is that the First-World economy that now makes South Africa a strong and modern nation will be reduced to a Third-World economy once the reigns of power shift to a black majority government. He points to other countries in Africa, e.g., Rhodesia (now Zimbabwe), as examples of what happens when colonial powers, who usually win the wars, lose the peace around the negotiation table. Blanche leaves no doubt that the spoils should go to the stronger nation.

During the interview, Klein pressed and challenged Blanche on his definition of a nation, on his ideas about freedom, on the kinship of all people. Blanche became very agitated and angry at times. He does not like to be challenged. It looked several times as if the interview would be cut off, and it took all my mediating skills to keep the ball rolling.

Prisoner of the past

At one point Klein asked Blanche what there would be left to him after they had taken up arms and thousands of people had been killed. His answer: "A land, honour and self respek (sic). Because, you see, what you people from the foreign countries cannot understand [is] that at the Battle of Blood river we made a vow to our God, Jesus Christ, that he will help us win the battle, 440 against between 15,000 and 30,000, that we will keep that land, we will build a house in his honour. We will remember that day, the 16th of December, each year, we will give it to his honour as a day of praying and praising him. And we will never give the land which we inherited and for which our forefathers fought, we cannot give it to the Antichrist and to the Communists."

We had been told that Blanche was a very powerful speaker. He has a booming voice and, if I were an Afrikaner, I could easily be ensnared by his fervent patriotism and his emotional appeals to the past. But this is 1990 and the Spirit of God is working new things in the world. As Christians we may not cling to the past. The narrow ethnic nationalism of the AWB has no place in a country that's awakening to a new era of equality of opportunity for all races. Blanche has to face up to the fact that in the three Boer republics black workers have been allowed to come in the millions, and one cannot after several generations say that they are merely guests.

To say that Blanche only pleads for separate development is to ignore the ugly face of apartheid that has humiliated and oppressed millions of blacks, coloureds and Indians for many decades. Blanche may not be a Nazi, but he surely is a fascist. His anger during the interview betrayed him. His extreme patriotism, his warlike policies and his willingness to uproot millions of blacks (or Zulus and Vendas, etc., as he puts it) to create a white Boer homeland leave little doubt about his fanaticism.

Adulation of a demagogue

While we were waiting in the Amsterdam airport for a connecting flight back to Canada, I translated an Afrikaans article to Ren Siebenga from the AWB newsletter, *Sweepslag* (whiplash — what a name for an organization that does not want to be identified with Hitler!). The article describes an event in Durban that involved a meeting between Blanche and his followers in a camp-like setting. One can taste the idolatrous attitude of an enslaved follower in the following excerpts.

"They [an honour guard awaiting Blanche] shook with excitement because of the privilege of having our honoured leader to ourselves for a whole day! After he [Blanche] was introduced to the town council members of Durban, he moved among the people, as he is accustomed to do. Even with the very young ones he stopped to chat. That's how we know him.

"When the leader climbed the platform that afternoon, the excitement made room for deep earnestness. It is doubtful whether since the days of Maritz, Potgieter, Cilliers and Pretorius, there has ever been such a meeting in these hills. The wisdom that flowed over the lips of our leader gave us all goose pimples. The ties which had already bound us became chains ..., the kind of solidarity that makes others jealous.

"After the meeting everybody moved towards a nearby hilltop where a symbolic piling up of rocks would close the official program .... As a sealing of these gestures of solidarity, Mr. Blanche placed the last rock on top of the pile, and we will never forget the words of his message "that rocks have never betrayed us ....

"Was it pure coincidence that a few minutes later a larger mountain eagle circled the camp for at least 20 minutes? Many will think so ... but many also definitely not!"

It is sad to see this movement look desperately for God's approval, even interpreting the flight of an eagle (their symbol) as a sign from heaven. This is how the gospel gets distorted through people who listen to the voice of their forebears who lived in a different time instead of to the voice of the Spirit of God speaking through today's events. The result may be bloodshed, prolonging the reality of apartheid as a tragic flaw at a time when the political movement is towards a peaceful solution of the tremendous problems facing South Africa.

BW

Letters

GUEST COLUMNIST

Repeating a basic truth: we're saved by faith

Cecil E. Burridge

Must a person work to "get saved," work to keep saved, or work to prove he or she is saved? People do all of these things — and they are all wrong.

How then, does one get saved? Simply by receiving Christ as Saviour and believing that salvation has been granted (Acts 16:31).

One woman says her husband claims to be saved but she doubts his salvation because he smokes. She could be wrong. God looks at the heart; and if in his heart the man has confessed his sins to Christ and loves and trusts him, he is saved — his smoking has nothing to do with his salvation.

Smokers ought to be warned, however: the Bible tells us that the body of the Christian is the temple of God. Then it says that "if anyone defiles the temple of God, God will destroy him" (1 Cor. 3:16,17). Smokers defile their bodies and modern medical science has proven that polluted lungs and other smoke-effected parts of the body kill people.

Another woman says her husband, a former heavy drinker, still takes a social drink. She too, questions her husband's salvation. Obviously the man is living dangerously. He could quite easily slip back into his old ways — in fact, there's a good chance of it. He too, is defiling his body. Alcohol-related illnesses claim many lives every year.

Battling the 'old nature'

When a person is converted, he or she is given a new nature by God. She puts off the old nature with its evil deeds (Col. 3:9,10). He tries to live for God. But the old nature is still there and unless it is held in check it could become prominent once more.

A new convert is a baby Christian who needs to grow in grace. If his eyes were a certain colour before he was saved, they will be the same colour afterwards. If she was quick-tempered, she will still have that tendency and must be ever vigilant. If he had the cigarette habit, he will continue it. Fortunately, some new converts are able to quickly kick the habit; others have to labour long and hard to conquer it. Working at it, however, is not a means of being saved or keeping saved — nor does it prove a person *is* saved when he or she wins the battle.

No one ever lives the perfect Christian life. The impact of the outside world has its influence. If the men and women of the world wear certain fashions, or buy certain items, Christian men and women will wear and buy them too. Nor do Christians always act differently than non-Christians. We unconsciously adopt the standards and reasoning of the world around us. We like to rest after church on Sunday, insisting that the day be kept holy — but some of us don't hesitate to patronize a favourite restaurant where others must work.

Every Christian is influenced by his or her associates, by the newspapers, books, and magazines read, by the opinions of those about him or her, by the TV programs watched — and sometimes by the gospel being preached. But all the false cults and false religions of the world have a plan of salvation by human works or ceremonies or by good character.

That is not to say that if we're saved, we can do as we please. It is to say that no matter how great the sin is, it can be forgiven. And once we are forgiven, we must try to be as Christ-like as humanly possible. We will not reach perfection, but by constantly leaning on the Lord we will become far better people than we were before Christ came into our lives.

When are you saved? When you come to Christ with all your sin, asking him to take it away; when you come knowing you are helpless and unworthy and beg to be forgiven; when you throw yourself on the Saviour in simple faith, trusting and believing that salvation has been granted. "He is able also to save them to the uttermost that come unto God by him" (Hebrews 7:25).

Cecil E. Burridge is a retired Presbyterian pastor who lives in Oro Station, Ont.

He knows *his* place

The article: "Reformed scholars work for healing in male/female relations" (C.C. May 4, 1990) reminded me of the tale about the mouse, the bird and the sausage by the brothers Jakob and Wilhelm Grimm (1785-1862):

Once upon a time a mouse, a bird and a sausauge lived happily together. The bird flew into the forest every day and brought back the firewood necessary to prepare the meals. The mouse carried the water, lighted the fire and laid the table. The sausage did the cooking and when it was time for supper rolled itself a couple of times through the meal to make it really tasty. Everything was fine, until the bird met another bed, who told her in no uncertain terms that she was a fool to strain herself with catching firewood while the others were staying nicely at home. The bird unfortunately listened to that ill-advice and upon returning home told the mouse and the sausage that she would not fly out anymore to gather any firewood — period! This gave much consternation, but finally it was decided to change the schedules of each one of them. From now on the bird was to fetch water, the mouse would do the cooking and the sauage was to bring in the firewood.

What happened?

The sausage went out but never returned: she was eaten by a dog. The mouse tried to roll herself through the meal, as the sauage had done before, but was burned to death. The bird, searching desperately for the missing sauage and mouse, threw the pile of remaining firewood wildly around so that the house caught fire. She thereupon tried to get water from the well, but could not handle the bucket and drowned.

Bruce Bokhout
Don Mills, Ont.

Takes Ed Numan to task for comments re: CLAC

Dear Mr. Numan,

I am not impressed with your remark about our Christian labour organization (C.C. April 20, 1990).

You seem to be very concerned about keeping our Sunday holy. The Jews who killed Jesus were concerned about the sabbath too, everything had to be done quickly so they could rest on the sabbath (Luke 23). To them this was most important.

I would not be so hasty to accuse a Christian organization for allowing people to work on Sunday.

Tanny Aarnoutse
Edmonton, Alta.

Coming soon: cars with "seeing" windows

NEWS

GUELPH, Ont. (Canadian Scene) — The automobile industry is one of the biggest potential markets for a new kind of window being developed by University of Guelph physics professor Jim Stevens and Swedish colleagues. Windows will regulate the transmission of radiant energy, darkening like tinted glasses when the sun comes out and bleaching to transparency when it is overcast.

The windows will be built like a sandwich, says Stevens. Each window will consist of two pieces of glass coated on the inside with a transparent material that makes the glass surface conductive. An electrochromic layer will colour and bleach as charged atoms or ions move through it. And in the middle, Steven's invention of a solid electrolyte will cement the two pieces of glass together and provide a source of ions.

The system will use a small power source and a sensing device to tell the window whether it is dark or light, says Stevens. The potential savings in air conditioning and heating costs make the window a natural for use in automobiles and buildings.

Stevens estimates that the auto industry worldwide uses 200 million square metres of glass per year, of which 100 to 130 million square metres are already treated with a coating or laminant. He says there is also interest in developing the technology for eyeglasses, in which the power source would be provided by a tiny built-in battery much like those used to operate hearing aids. Stevens discovered the formula for the solid electrolyte while on sabbatical in 1984/85 at the Chalmers University of Technology in Sweden. He has applied to patent the technology through the Swedish patent office.

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Should we be wary of electric transmission lines?

Marcus Van Steen

(Canadian Scene) — An international study is under way in the hope of finding out whether our present method of transmitting electric power is as safe as most people believe it to be. Hydro Quebec, Ontario Hydro and France's national power company are spending $4 million to find out whether there is a health risk in living near transmission lines. There is no word as yet on when a decision will be reached.

Some years ago, farmers in Ontario and some parts of the United States complained that cattle grazing in fields dominated by high-voltage power lines were more likely than other cattle to produce deformed or dead offspring. This was ignored or discredited by the power companies, but some scientists started to look into the matter, with interesting results.

It was found that electromagnetic fields were formed in the vicinity of power lines, but there is no agreement as to whether this could be a serious health hazard. Some doctors say this would put an intolerable stress on the immune systems of people living near the power lines, resulting in many diseases, including cancer. One American study produced statistical evidence that children who have lived five years or more in close proximity to power lines had a higher than average incidence of leukemia. It is emphasized, however, that there is no scientific explanation for this finding, which "might be based on coincidence."

A professor at Laurentian University in Sudbury completed a study some years ago which demonstrated to his satisfaction that the electromagnetic fields produced by the power lines can have a strong and deadly influence on a fetus developing in the womb, resulting in mental and physical damage to the offspring. The professor, Michael Persinger, is very emphatic when he says, "I would never consider living anywhere near a high voltage transmission line."

The power companies originally kept their transmission lines at a reasonable distance from populated areas. But in recent years developers in many areas, especially in Ontario and Quebec, have been building closer and closer to the steel towers and no one has found any reason why they should not do so, they say. Though the power companies dismiss the current findings, there seems to have been no deliberate attempt in this country to suppress speculation that there is a health risk involved in living in proximity to power lines. In the United States, the *New Yorker* magazine ran a series of articles at the end of last year suggesting that the U.S. power companies have suppressed or discredited studies about the health risks, and public concern there is growing.

In British Columbia, citizens in the Courtenay Valley protested last summer against the construction of a power line through a populated area. B.C. Hydro said it was just hysteria to imagine that power lines could cause cancer or any other disease. But the company relented to the extent of offering to buy the property of any family that wished to move. It appears we may see a repetition of the process by which tobacco sank from total public acceptance to almost total rejection. The few warning voices about the health hazards of power lines may very well be proved right once and for all.

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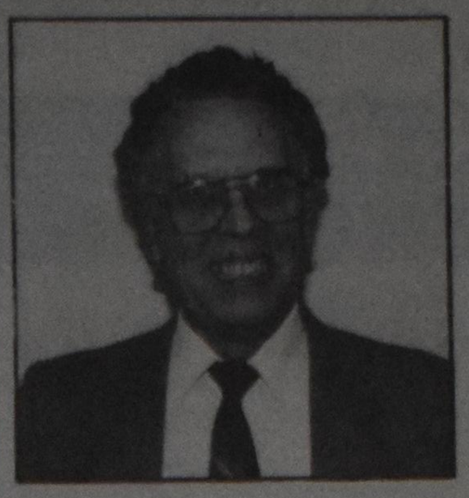


In and around the workplace

Ed Vanderkloet

Should employees have a say in running the company for which they work? Absolutely! Any Christian labour union worthy of its name should make that an axiom of its program as well as its principles. If we are stewards in God's vineyard we are by definition co-responsible for what's going on in that vineyard. And it simply won't do to say "I dunno, I just worked there" when the Owner, upon his return, calls us on the carpet with the question: "What did you do with my property and the talents I gave you?"

But putting our principles into practice is always a tricky business, as stuck-in-the-mud conservatives and pie-in-the-sky progressives have found out. (As an aside, did you ever notice that both so-called "progressives" and "conservatives" almost always experience strange role reversals? Progressive communists, bent on overthrowing the old order, end up being the most hidebound conservatives, and self-styled conservatives, like our federal government, routinely discard the most valuable traditions upon which society is built.)

Human heart the culprit

But in our haste to implement our idealistic principles we run the danger of becoming afflicted with the disease called "structuralism." We then blame the social and other woes of society on its structures. Do the structures need no change then? They sure do; but we must remember that the problems go even deeper than that.

Changing the structures does not create new human beings, as the Marxists so fervently believed. From experience I know that you can have a rather bad collective agreement yet experience excellent labour relations simply because the management is fair and just and the employees enjoy their work. On the other hand, the contract may be a model of mutual rights and responsibilities, but nasty employers and/or selfish workers can make the place a living hell. All of which does not eliminate the need for improving the contract.

There is another problem with the thesis that the providers of capital, the providers of leadership and the providers of labour are all equally important, and, therefore, should have an equal say in the running of the shop.

For example, a school or university budget may consist of up to 80 per cent wages and salaries. In such a labour-intensive organization the employees ought to have important input when it comes to the daily affairs of the institution. But in a highly automated and computerized chemical plant or refinery the wage factor may be less than 10 per cent. Should those who invest their money in such a capital-intensive industry not have a major voice when it comes to making decisions?

You see, work communities are not always the same. Take, for instance, a construction company. Whereas a manufacturing firm can often resort to stockpiling during a slow season (and thus hang on to its workers), a construction firm may have to lay off many employees once a project is finished. They then drift off to other similar firms. That's why construction unions almost always have hiring halls where the members can find out which companies need workers. In such a case the union, more than the company, takes on the function of a work community.

Where does this leave us with establishing workplaces in which work is a pleasure and not a drag, where employees are treated like valuable co-workers and not as unavoidable cost factors subject to what former Canadian Pacific president Ian Sinclair once called "the discipline of the bottom line"? Must we give up on changing the structures and on the idea that workers are co-workers who must have a say in the affairs of the company?

I don't believe that for a moment, but let's continue the discussion next month.

Ed Vanderkloet is a researcher for the Christian Labour Association of Canada, headquartered in Mississauga, Ont.

Video review

Marian Van Til

The Package

Stars Gene Hackman, Joanna Cassidy, Tommy Lee Jones, John Heard

The Package is a spy thriller which came out last season. It is interesting that, like *The Hunt for Red October* (which we reviewed on March 23 but which is still running in North American theatres), *The Package* involves Soviet-American relations. But though *The Package* is a slightly older film, unlike *Red October* it anticipates the thawing of the Cold War and is set against the fictional signing by the two super-powers of a treaty which would make them allies.

The film's writers (perhaps understanding the seemingly real-life tendencies toward macho and narrow thinking in the Pentagon) create the primary dramatic tension by having a renegade group of American and Soviet generals oppose the treaty and attempt to assassinate the Soviet leader (who is not named, but who looks to be a dead-ringer for Gorbachev).

Of course, no one but the inner circle of those who divised that bizarre scheme knows anything about it. The plot is gradually uncovered by Gene Hackman's character, an independent-minded army colonel assigned to accompany a "package" (a military prisoner) back to the U.S. from Europe.

Things are not what they seem

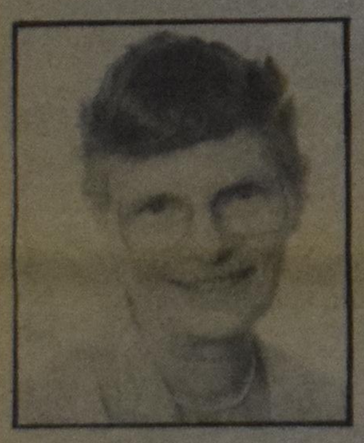
The soldier in the colonel's custody had struck an officer, the army said, and was charged with insubordination. But the man disappears after an altercation in a crowded airport, just as they have arrived in the U.S. Why? Is he really who the army says he is?

The colonel, helped by his ex-wife, tries to figure out what's going on. As he does, he is pursued by people who are supposed to be on his side. Typical of the spy genre, as the morally upright protagonist, the Hackman character finds himself ever more deeply imbedded in a morass of treachery and danger, able to trust no one but his ex-wife and an old cop friend. (He and his ex-wife work so well together and have such obvious affection for each other that the fact they are divorced seems a mere dramatic convenience on the part of the writers.)

Gene Hackman, as in virtually every role he plays, does an exceptional job as the colonel. Though the viewer assumes that the colonel will get the killer(s) in the end, considerable tension builds along the way.

The Package is a fairly exciting film, yet there's something missing. The lines are too clearly drawn between the good guys and bad guys (it's only for a matter of minutes that we don't always know which are which). The characters are too broadly and superficially defined. We see people acting out in certain ways but we never really know what motivates them. The characters, with the possible exception of Hackman's, remain agents used to push the plot along, not three-dimensional people whose irrational fears — or any other emotions or actions — we come to understand.

The Package surely isn't the worst film in its genre by any means, nor is it among the very best; it's the kind (if you enjoy political thrillers) to "wait to see until it comes out on video" — which it just has.



small talk

Alice Los

... To the third and fourth generation

When I watch my grandchildren having fun with their cousins, I'm happy. I also feel a twinge of sadness. Will they always be that close? They know each other so well as they meet at my place or at their own homes. It reminds me of the years that my cousins and I knew such easy camaraderie.

On my Dad's side of the family everyone lived fairly close together and we cousins saw a lot of each other. We were *family*.

My other cousins lived much further away but summer holidays would always find several of us together as well. But then we grew up and became preoccupied with the business of living. We finished school and pursued a career or found a job. Then the first boy- and girlfriends demanded and received generous attention. We married, some of us emigrated to another continent.

At first we kept track, but who can keep up with a combined total of some 60 cousins? I have a general idea where most of them are — at least those of my own age group, but I most likely wouldn't know them anymore were we ever to meet again.

Unexpected connection

Generally this does not bother me unduly, though at times I feel regret. It's probably the normal course of life. Besides, I still have occasion to meet those cousins who now live in Ontario, as I do, and that always gives me much pleasure — such as that one time in church when I noticed a cute little girl sitting with her parents. I was a visitor there that Sunday and Jessica, my young granddaughter who was sitting beside me, told me they were friends. Then I remembered what I had been told before, there was a distant family connection. And I was moved to realize that I could trace the lineage of both these youngsters by way of their mothers and grandmothers to the great-great-grandmothers they have in common.

Once, in a small Dutch town, these ancestors raised their family in the fear of the Lord and, like all parents who ever lived anywhere, they had to let go one day. Now, some of the fourth and fifth generations have met in church half a world away where the same trustworthy Word which guided their forebears gives direction and meaning to their lives too.

I must remember this when I watch my grandchildren grow up. Their respective parents are so closely related and there's close and frequent contact between these six families. But there will come a time when, in each family, attention will be channelled downward to their own respective second and third generations, and history involving grandparents, aunts, uncles and cousins will repeat itself (the Lord willing) again sixfold.

Don't hold too tightly

There are, of course, cousins who know each other all their lives. They may live in the same town and remain family. That's beautiful. I suppose every grandmother would like to see that happen to her grandchildren. Yet, she must not cramp their style, not even in her secret, unspoken wishes. The earth is the Lord's and all God's children may claim their place, anywhere. If they lose track of their cousins, so be it. As long as they stay in close touch with their siblings as well as with their brothers and sisters in the faith.

Then grandmothers have the rich consolation that numerous households will meet at last in one eternal home!

Alice Los is a free-lance writer who lives in Inkerman, Ont.

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Church

Marian Van Til, page editor

Relief agency ships $1 million worth of medical aid to Romania

BOONE, N.C. (SPCIS) — Samaritan's Purse, a worldwide Christian relief agency, recently organized a shipment to Romania consisting of $1,102,975 worth of medical supplies, medical equipment and computer work stations.

The 100 computer work stations will be delivered for use at the Institutul Politehnic Bucuresti — a significant first since sanctioned computers have been banned from Romania for more than 25 years. The institute is Romania's premier learning institution for studies such as engineering, mathematics and science. Samaritan's Purse is currently seeking to find a mainframe computer for the school as well.

"Perhaps this is one of the most historic shipments in which Samaritan's Purse has ever been involved," said project director Andy Bishop. "In one shipment we are bringing the country's leading learning institution from an antiquated system of manually collecting and processing data into the high tech age of computer electronics."

Franklin Graham, president of Samaritan's Purse has received a letter from a dean of the institute thanking his organization in advance for the shipment and stating how grateful he is for the ministry's generous offer to supply the school with the computers.

The substantial medical aid portion of the shipment was sent as a direct result of a recent fact-finding trip to Romania. The survey visit was conducted on behalf of Samaritan's Purse by Dr. Glenn Anderson, a general practitioner from Vancouver, B.C. While there, Anderson met with Christian leaders and doctors to assess the medical needs of the Romanian people and to determine how Samaritan's Purse could continue to help with relief efforts. Samaritan's Purse first began sending medical aid to Romania just hours after the violent overthrow of the Ceausescu regime.

The medical supplies and equipment currently *en route* to Romania were secured with the help of World Concern of Seattle. The shipment will be distributed through Biblical Education by Extension (BEE) via local churches to rural hospitals and clinics which Anderson determined to be in the greatest need of assistance. Samaritan's Purse selected BEE to be the distributor because of the organization's extensive contacts within the Romanian evangelical church community.

Poverty overwhelming

"The poverty of medical equipment and basic medical goods is so unbelievable that this shipment will go a long way in meeting some very basic human needs," said Anderson. "Most rural clinics are without such essentials as calcium, vitamins, Tylenol or aspirin, let alone antibiotics and the like. Most hospitals and clinics have pre-World-War-II equipment and what we are sending through the church will have a tremendous impact on the people — not only in their physical deprivation, but as a witness of the compassion of Christians in Canada and the U.S."

For months prior to the revolution last December, Samaritan's Purse leaders had been closely watching the political situation in Eastern Europe and had travelled through some of the Eastern Bloc countries solidifying contacts and surveying needs. When the events in Romania finally escalated in mid-December 1989, the Samaritan's Purse network was in place and ready to immediately respond to the emergency needs felt throughout that country.

To date Samaritan's Purse has shipped over 40 tons of goods valued at more than $1.4 million to help with the relief efforts in Romania. The organization is committed to funding a minimum of five clinics. Additional programs for literacy and skills training in rural areas are also being developed.

Samaritan's Purse is a Christian mission organization committed to strengthening evangelistic efforts around the world by meeting emergency needs among missionaries, national church leaders and the people they serve. Franklin Graham, son of evangelist Billy Graham, is president of Samaritan's Purse, which has offices in the United States and Canada.

Challenge to U.S. Catholic Church tax status is unsuccessful

WASHINGTON, D.C. (EP) — A 10-year effort to strip the Roman Catholic Church in the U.S. of its tax exempt status failed April 30 when the American Supreme Court let stand a lower court ruling that the church's challengers lack legal standing to bring their case.

The Court's action was taken without comment, and involved only a procedural question. The merits of the lawsuit, which sought to remove the church's tax status because of its political activity against abortion, have never been ruled on by any court.

Pro-abortion groups and individuals had sued the Internal Revenue Service, seeking to force a revocation of the church's tax status. They charged that the church's political activity on the abortion issue goes beyond what is permitted for tax-exempt religious organizations.

Under Supreme Court rules, people and organizations bringing lawsuits in federal courts must prove that they have "standing" to sue, usually by demonstrating that they have been harmed in some concrete way. Plaintiffs in this case argued that the church's tax exemption amounted to a federal subsidy which gave an unconstitutional advantage to one side in a political debate. They also presented pro-abortion clergy and tax-exempt groups who said they were placed at a competitive disadvantage by adhering to the law requiring restraint from certain kinds of political activity.

But in a 2-1 vote last September, a panel of the U.S. Court of Appeals for the Second Circuit ruled that the plaintiffs had suffered no injury except perhaps their "discomfirture at watching the government allegedly fail to enforce the law with respect to a third party."

Lawrence Lader, leader of Abortion Rights Mobilization Inc., which organized the lawsuit, said the idea of challenging the Roman Catholic Church's tax status is now a "dead letter."

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Penticton-CKOK	8:30am	800
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Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
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Summerland-CKSP	8:30am	1450
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Montreal-CFQR(fm)	7:30am	92.5

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Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

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Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO *(Sat.)*	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	10:00 pm	610
Sarnia-CHOK	7:30am	1070
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Lithuanian Reformed struggle to reorganize

GRAND RAPIDS, Mich. (REC) — Two pastors serve the Reformed Church of Lithuania. Just a few years ago, there were none. In 1983 Rev. Reincholdas Moras, an evangelical Lutheran, joined them and he now has Rev. Julius Norvila as his colleague. When Moras began work, there were no records of church administration. His predecessor, a Soviet administrator, had turned all the church archives over to a museum. There had been no synod since 1957.

Moras's first task was to organize a consistory and call a synod. He was elected moderator. The former moderator left the church and has not been seen again.

The church faces a great shortage of resources. They do not even have a complete Bible, but only a New Testament in their own language. Other theological literature is equally scarce.

In the relative openness of the last year, Moras and Norvila have begun to seek contacts. In August Norvila attended the General Council of the World Alliance of Reformed Churches, where he was elected to the executive committee. In March both men were guests at the synod of the Reformed Churches in the Netherlands (GKN). From there they were to travel to visit the Lithuanian Reformed congregation in the U.S.

'Spring Harvest' teaching weeks in Great Britain draw 65,000

Mike Creswell

SKEGNESS, England (EP) — Next to Easter, the biggest springtime event for Evangelicals in Great Britain is "Spring Harvest."

Billed as the largest Christian teaching event in Europe, this year's sessions drew 65,000 participants to week-long meetings in resort complexes at Skegness and Minehead in England, and at Ayr, Scotland. All were filled to capacity in separate sessions held between March 31 and April 26.

In a land where church membership has declined rapidly in recent decades, Spring Harvest has become an annual rallying point for many Protestants. About one third of the participants were Baptists, another third were from the Church of England. The remainder came from a variety of denominational backgrounds.

"You can't understand what's happening with Baptists in the United Kingdom today without understanding Spring Harvest," said David Coffey, the director of evangelism for British Baptists.

Spring Harvest is influential because new music, concepts and programs introduced each year have quickly found their way into churches throughout the United Kingdom, observed Colin Saunders, a Free Church layperson and chair of the 13-member executive committee overseeing the annual program.

Gordon Kuhrt, an Anglican archdeacon, said he is "very impressed" with the Spring Harvest, which "is an enormous teaching opportunity and has a tremendous effect on people's going back to their local churches with fresh vision and fresh resources."

The conference also yields financial support for Christian efforts: last year participants contributed about $416,000 for relief work, missions and evangelism.

Spiritual revival

This year's conference theme was "Uncage the Lion," based on a statement by Charles Spurgeon, the well-known 19th century London preacher, who once wrote, "Defend the Bible? You may as well try to defend an uncaged lion."

Session planners brought together speakers from diverse backgrounds to present as many perspectives as possible on topics ranging from Bible prophecy to environmental concerns. Speakers from the Church of England shared the platform with those from informal house churches; there were women as well as men speakers.

Next year's session will add a fourth site to accommodate an anticipated 90,000 people.

In the years to come, it may be said that Spring Harvest was at least one of the matches to light revival in the British Isles, which some observers believe is coming. "I really believe we're going to see a spiritual revival in Britain in the years ahead," said Belgium-based missionary Bill Wagner, Southern Baptist's consultant on evangelism and church growth in Europe. "I'm very excited about what I see happening in the churches there."

Signs of change are also appearing within the Church of England. Kuhrt said that when he was ordained 23 years ago, only about 20 per cent of those ordained by the church were evangelicals. Today, "it's around 50 per cent," he said, "or just over. Over the next 20 years, a lot of those will be moving into positions of leadership."

Yucatan bookstore provides spiritual food

YUCATAN PENINSULA, Mexico (CRWM) — Many moons ago, Mayan legend has it, a young Mayan warrior wanted to test the wiseman of his tribe. He carried with him two week-old puppies, both born healthy and weighing about the same. He approached the wiseman, who sat in the doorway of his hut, and posed his question.

"Which of these, oh wiseman, will grow up to be the stronger?" the warrior asked.

"The answer is quite simple, young man," the wiseman responded. "The one to whom you give the best food."

"This parable illustrates a spiritual truth," says Pat Vanderploeg, who with her husband, Ken, is a Christian Reformed missionary in the Yucatan Peninsula of Mexico. "At war in us are the desires and the will of the old man, and those of the new man. Which of them will be the stronger in the long run? The one we nourish the best. That is where good reading and audio-visual material become important. There is no lack of corrupt material, but there are very few outlets of spiritually edifying literature."

Meeting many needs

This realization inspired Pat and Ken, along with several Mexican pastors, to open a Christian bookstore in the village of Peto in the Yucatan Peninsula. The Vine of Life Christian Bookstore opened on May 22, 1989, offering Bibles, hymnals and educational literature from CITE (Co-operative International Theological Education). Since its opening the bookstore has sold nearly $5,000 worth of Christian materials.

"That may not sound like a great amount," Pat says. "But considering the purchasing power of the average person here, it's terrific!"

Vine of Life Bookstore was opened with the intention of meeting the needs of Christians in Peto and the surrounding area. Therefore only 10 per cent of sales are given as commission to whomever sells the books. Because of the low cost of the books, the poor in the area have been able to buy books for personal interests as well as Sunday school materials for their churches.

But the bookstore, which is administered by Mexican pastor Lorenzo Cauich and his wife, isn't only for Christians. As Pat is quick to point out, the bookstore serves as a ministry to anyone seeking to know the truth.

"Just the other day a doctor who works in a small village 20 minutes from Peto walked in and asked if we had any books that would answer his questions about Jehovah's Witnesses and Mormons from an evangelical point of view!" Pat recalls. "We were happy that we had such books, and we hope that through them he will come to know our Lord and Saviour. He also requested a personal visit from the pastor who lives in his town."

Dutch Reformed Church says unity among Afrikaans churches necessary

GRAND RAPIDS, Mich. (REC) — Visible, structural unity among the three Afrikaner churches in South Africa is necessary, the General Synodal Commission of the Dutch Reformed Church declared in March. Discussions between the Dutch Reformed Church (or NGK), the Reformed Churches in South Africa (GKSA), and the Dutch "Reformed" Church (NHK), have been taking place for 50 years. The commission decided there were real differences among the three churches on the view of scripture. These are not serious enough to warrant separation, according to the commission.

Some members objected that it was optimistic to say that unification is necessary, in view of the little progress the discussions have had.

However, the commission came to the conclusion that the present division was sinful and could not be condoned. The NGK must, therefore, work for unity. It must also be prepared to give leadership in this area, if it is asked, moderator Johan Heyns told the gathering.

Follow-up important

DETROIT, Mich. (EP) — Christian musician Kenny Marks says his work at a concert isn't over until he's made himself available for counsel and talk with concertgoers. "It's just as important to be with the kids in the seats afterward as it is to be on stage," he told *CCM Magazine*. "I'm constantly thankful for the opportunity to do what I do. And it hits me every time I have that word of prayer with the Youth for Christ or Young Life guy who invited me to do something for his kids ... it touches me every time — it's my fuel."

Doubt can be positive

NASHVILLE, Tenn. (EP) — When Christian singer Steven Curtis Chapman's parents divorced after 28 years of marriage, he began to doubt God. But rather than being a negative experience, Chapman said it helped strengthen him spiritually. "I started realizing the value of doubting," he told *CCM Magazine*. "So often, doubt is assumed to be a negative thing, but that doubt actually turned out to be a positive influence, because it started me searching and studying what I really believed and why." Chapman is praying for his parents to be reconciled.

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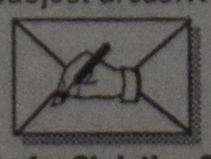

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Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Features

End of the road

Berta Hosmar
(Names and certain details have been changed.)

Mr. John Roberts, 87, wakes up at his usual time, 7 a.m. It's still dark outside, but that's what you can expect in the winter. His sleep has not been restful; his arthritis has bothered him a great deal. Experience has taught him that moving around will be helpful, so he carefully lowers his legs to the floor and shuffles to the bathroom with the aid of a walker. He likes to be dressed by the time the woman from the health care agency comes at 8:00 to bathe and dress his wife, who is still asleep in the other bedroom.

John takes great pride in the fact that he does not yet need any assistance with his grooming; half an hour later he sits in the living room and starts planning the meals for the day. It worries him that his 85-year-old wife, Evelyn, seems to become more confused by the week, but he's thankful that he can still do the cooking and the laundry for them both. He pushes the idea of moving to a nursing home far out of his mind.

John eagerly greets the caregiver; she takes time to chat with him and besides the VON nurse, she's often the only person from the outside world to whom he speaks all week. Neither John nor Evelyn has been outside for three months. When Evelyn has been bathed and dressed she shuffles to the kitchen table and John greets her fondly, pecking her on the cheek.

"How's my sweetheart this morning? Did you have a good sleep?"

Two watery blue eyes brighten briefly. She smiles vaguely and mumbles, "I guess so. Did you hear Peter cry during the night?" Peter is their 65-year-old son but in Evelyn's befuddled mind he's a baby again.

The daily routine for John and Evelyn varies little. John asks the caregiver to do some shopping and banking for him before she leaves, and then he starts tidying the house. Evelyn sits in her chair and folds and unfolds paper napkins until she falls asleep.

John is a Christian and knows that when the time comes, he'll be ready to meet his Lord. But he hopes Evelyn will die before he does. He has discussed this with her.

"Who would tell you to eat your food and take your pills and go to bed if I didn't?" he asks fondly, and Evelyn smiles sweetly; but then with a sudden mood swing she mutters with a trace of rebellion, "Go to bed yourself!"

Courage and loneliness

John and Evelyn are two of the elderly people I've helped as a part-time health-care worker. With some assistance many senior citizens can remain in their own environment for as long as possible, if they so desire.

I've often been touched by the courage of many of them, but I've also witnessed a lot of loneliness among the elderly.

Mrs. Henderson is a brave old soul. A widow of 94, she has no children and no surviving relatives. She's as bright as a person 50 years her junior and lives in an apartment complex for senior citizens.

"Don't tell my neighbours anything about me. People are too nosy in this building," she warned me the first day. She's hard of hearing, so listening to the radio or watching TV is out, but she fills her time by doing crossword puzzles, reading spy novels and knitting for poor children on mission fields. Three times a week her caregiver comes, and those hours are highlights in her rather monotonous existence.

She has a typewriter beside her bed and when her hearing is especially bad some days, she hands me a piece of paper and we communicate by typing little messages to each other. "Talking wears me out!" she shouts.

Mrs. Henderson has a rich mind, full of humour. "Did you see all the blooms on my geranium! I counted 16! The poor thing is wearing itself out being pregnant all the time!" she writes me.

Another time I read, "My doctor wants me in a nursing home. Can you see me sitting among all those old fogies? I'd be howling at the moon within a week. This old furniture here has memories and I fit right in: a piece of antique among my antiques."

Sometimes it's the son or daughter who looks after an aged parent who needs a break. Mrs. MacPherson is in her late 80s. She lived alone in her century-old home until two years ago. She became a widow at an early age and raised two children alone. In her healthy days she promised these children all her earthly possessions after her demise, provided they would never put her in a nursing home when old and infirm. I'd rather you killed me," she had said, and her children, made to feel somewhat guilty, promised to do the best they could for their mother.

Unreasonable demand

Two years ago Mrs. MacPherson suffered a stroke and could not leave her upstairs bedroom anymore. Her retired son and daughter, both married, take turns leaving their spouses to take care of their mother.

"I love Mom, but I can't stand this much longer," exploded her son when I came to give his mother a bed bath. "Round-the-clock care from strangers costs a fortune. Mom is very weak and sometimes I'm hoping she won't last much longer. Then I feel terribly guilty!"

Upstairs Mrs. MacPherson is blissfully unaware of the turmoil in her son's heart. A frail little woman, she's thankful for small blessings.

"Isn't that snow lovely? I can just see it coming down from here. Don't you think my son is just great? I raised lovely children. They won't put me in a nursing home. They're the best."

I wondered if promises are meant to be kept under all circumstances. "Mrs. Vera," with a hard-to-pronounce, Ukranian last name, is waiting to be admitted to a nursing home. Her body is very frail and her mind is wandering most of the time. I had to stay with her in her bedroom while her daughter went shopping. Keeping Mrs. Vera in bed was no easy task. She was very agitated and muttered in Ukranian and English that she had to get up to feed the cows and clean out the pigpen. She kept throwing her blankets on the floor — until I had a brilliant idea. My two-year-old grandson demands a song at bedtime when he stays for an overnight visit. My voice is not the greatest but most likely Mrs. Vera would not notice that and she might calm down if I sang to her.

It worked like a charm. After the first Christmas carol some recognition appeared in the aged eyes. "You luvve God, I luvve God. Sing more!" she commanded, and pretty soon she slept like a baby.

Mr. Adams was a prominent businessperson some 80 years ago. With his wife, he spent his retirement years travelling and enjoying their beautiful condominium.

Six months ago his wife died and almost overnight Mr. Adams became a helpless, confused old man who refuses to get out of bed unless prodded. He's waiting for admittance into a nursing home, but it makes little difference to him.

The past is alive

"Mary, did you come back to me?" he cried and hugged me, until he noticed his mistake in a sudden lucid moment. "I'm so sorry," he stammered, briefly becoming every inch the gentleman again. "I thought you were my wife. It's so lonely here."

Mrs. Peterson also made me aware again how lonely life can be for elderly people. She lives in an apartment for senior citizens and needed some help after minor surgery.

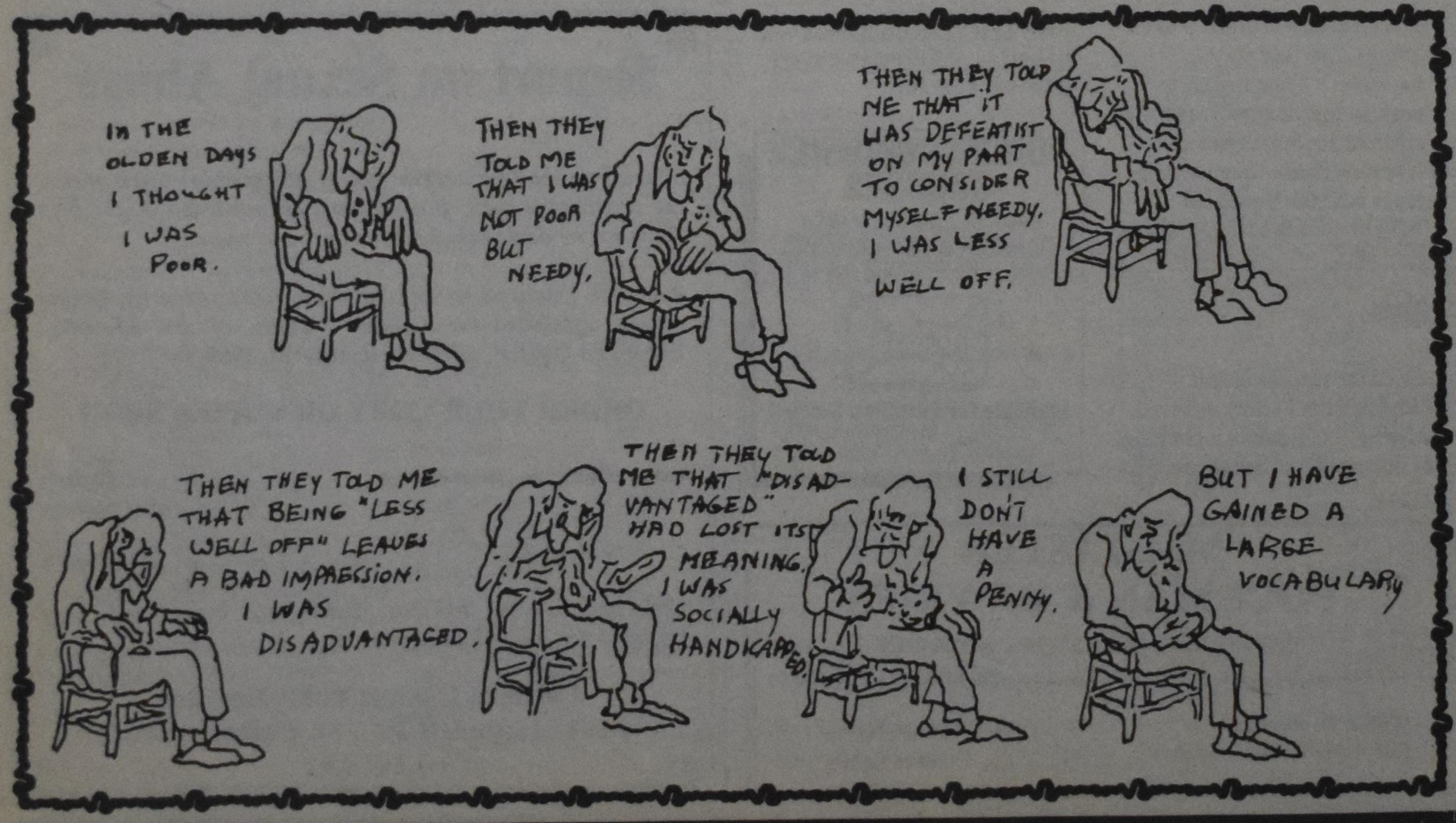
"Please sit down and talk to me," she pleaded. "Let's not waste time doing chores. I can do that when I feel better. I'll make you some tea and then we'll chat. It's such a treat to have company." After a while she began to feel tired and went to bed, but not until she had turned on the TV for me, made me lie down on the chesterfield and put a blanket over me. My feeble protests that I had come to look after her and not the other way around met with a heartfelt, "You don't know how nice it is to mother somebody."

"Do you have some kind of a social life here in this building?" I asked but she shrugged her shoulders.

"There's a hall downstairs where you can play cards. There are also bingo games, but not too many people participate. We are virtually strangers to each other with one thing in common: we are all old. Maybe I could try a little harder to make friends here."

Senior citizens like Mrs. Peterson and Mr. Adams have made me keenly aware of the fact that our Christian homes for seniors fill a great need and offer a fellowship to residents with which many "neutral" senior citizens homes and apartments cannot compete.

Berta Hosmar is a free-lance writer from Whitby, Ont.


IN THE OLDEN DAYS I THOUGHT I WAS POOR.
THEN THEY TOLD ME THAT I WAS NOT POOR BUT NEEDY.
THEN THEY TOLD ME THAT IT WAS DEFEATIST ON MY PART TO CONSIDER MYSELF NEEDY. I WAS LESS WELL OFF.
THEN THEY TOLD ME THAT BEING "LESS WELL OFF" LEAVES A BAD IMPRESSION. I WAS DISADVANTAGED.
THEN THEY TOLD ME THAT "DISADVANTAGED" HAD LOST ITS MEANING. I WAS SOCIALLY HANDICAPPED.
I STILL DON'T HAVE A PENNY.
BUT I HAVE GAINED A LARGE VOCABULARY

Translated cartoon from Evangelisch Commentaar.

Aging in style

Lini R. Grol

Whitman spoke of "the grandeur of old age." Looking around we see many people who manage to age in a grandiose style. Not so much in wealth, and not always great health, for it's not the beauty parlour, nor the sophisticated dress, nor excellent health that make for a grand person; at best those things can enhance a grand person.

It is rather what such people stand for, what they've done in life and are still doing.

There was a time when people of 50 or 55 talked of being "out of the race" and behaved as if they had lost interest and goals in their lives.

Today men and women in their 60s, 70s and even 80s are active and loving it.

One 85-year-old woman from Tokyo, the pride of her family, went to Nijmegen, the Netherlands, to take part in the strenuous Four-Day March. She marched 25 kilometres each day.

Another man fondly called Opa, or grandpa, had taken part in this event 52 times and was not thinking of giving up.

Many senior-aged people are active in volunteer clubs in their hometowns, others go overseas to share their experience with people in under-developed countries.

But not only volunteer work is gratifying to the aging person. Older people who keep a business going because they love their work are in the meantime helping the economy and often inspire and encourage others with their life.

One woman who, with her husband, had started a business in her early years, after his death went on working well past 90 and enjoyed herself doing it. She loved the contact with her staff and her customers, and people came to know her and trust her. She had become a part of their lives, she called them by name and was revered by them.

Keep using your talents

Part of being happy in old age is doing something you enjoy doing. One devoted nurse, due to health problems, was forced to retire at age 55. She loved nursing and went on to work as relief nurse in hospitals and private nursing care. When she was 80 she was still very much in demand and enjoying her life.

One man, loving music, played all his years in the community band. When he retired from his regular job he learned to play the shepherd's flute, a difficult instrument, but small enough to carry around. When on holiday he went camping with his family, children, grandchildren and friends, he entertained the whole campground with his music. Home-bound once again, he went to the neighbouring nursing homes to entertain the patients and staff.

We all have talents, each of us our own. To grow old gracefully we have to rely on these talents. Even in our old age it's a joy to make them grow and share them with others.

Share yourself

Sharing is giving, and giving with pleasure makes for happiness. Old age can be the happiest time of our lives if we use our time and talents wisely and generously.

In the Bible we read about the rewards for using our talents and making them grow. We also read about charity, and are urged in Christ's name to share with those less fortunate who come our way.

These are the very secrets for a happy life at any age and condition: to use your talent and share that talent with others, so that your own life and theirs will be enriched.

Being part of life and the great adventure of living — not necessarily by our intensive or forceful action, but gladly and in our own way — makes for a rewarding and happy life.

Grandma scissorcut by Lini R. Grol.

One elderly woman in a wheelchair went around the nursing home cheering her fellow patients as well as staff and visitors.

Another 80-year-old, bed-and room-bound, completely helpless, was the favourite of the young nurses, for she knew how to listen, to rejoice with them, or to comfort and encourage them. To outsiders she seemed at first glance a burden on society, absolutely useless. Yet she was a great help to the young nurses and in her way influenced their work and lives, and so the life of many others.

In her "helpless" way she still lived her life out with grace. She aged in great style.

Visit with Ethel

Eyes staring
blankly into space
not frightened or bewildered so much as
empty of what made you you.

White gown pale yellow walls steel bed
visual stimulation is not the goal
unstimulated you lie
incontinent drained of your
life humour spark

slack your jaw
your lips unwilling for speech or food or drink
forced liquid diets says the chart
I spoon ice cream into your mouth
strawberry, your favourite

you close those pallid lips around the spoon
and hold the cold stuff there
between palate and tongue
not swallowing
until a major effort makes it disappear
baby birds open their beaks just so.

remember when you made us tea
and little sandwiches and
homemade banana bread
laughing because it didn't rise
enough?

Oh Lord, preserve us from old age
and death.

Anne Hutten
Nova Scotia

By faith

On his road he walked beneath no special aura,
was never really blinded by "the Light."
He had no supernatural visitation
and could recount no shining revelation,
Or, otherwise, of things well hid from sight.

And turning ninety wasn't all that different
he walked beside the One who went before.
Still trusting in the same Friend he could lean on;
indeed, the road itself was one He had been on.
Perhaps he thought of this a little more ...

Hebrews 6:19-20
Hebrews 10:23

Tine G. Buma
Brantford, Ont.

A (very) concise history of feminism (part 2)

Radical feminism: the quest to eradicate patriarchy

Photo: Funk & Wagnalls New Encyclopedia

Marchers in New York City support the women's liberation movement in 1970.

Marian Van Til

The "old" liberal feminists (whom we examined two weeks ago) are still at work in Britain and North America but now with much greater backing and further into the mainstream. In Britain the distinction between liberal and radical feminism became fuzzy rather quickly; in the U.S., however, it remained pronounced during the '60s and '70s — perhaps because North American society as a whole was (and still is) more conservative than that in Britain and the continent.

Detour to socialism

Before looking more carefully at radical feminism's North American history, we'll take a side trip to socialist or Marxist feminism. Though not so pervasive as radical feminism, socialist feminism is, of course, a subject unto itself. But in this short history we can give it only cursory attention.

As one might expect, it is class and structural inequalities which concern Marxist or socialist feminists. They, like liberal feminists, have 19th-century roots, though early Marxists (virtually all men) were more often disinterested in or opposed to the women's suffrage movement than supportive of it.

Socialist feminism in our time emerged in the 1960s when women active in the civil rights movement and the New Left began asking questions about the oppression of women, adding that to the Marxist agenda.

As British evangelical scholar Elaine Storkey points out, however, being faithful to Marxism doesn't merely consist of advocating concepts such as "consciousness-raising," "sisterhood," oppression and the like. It involves giving a reason for the *cause* of injustice in keeping with Marx's own analysis. So it is impossible for a Marxist to maintain real feminism without socialism; thus the struggle for socialism is the first and most important struggle.

For socialist feminists, the reason for women's oppression is the same as when men are oppressed: concentration of economic (and therefore political) power into the hands of a few; and it is the power *structures* that allow this.

While there is much in astute socialist feminist critique that is true, it is a reductionist approach. There are many facets to and causes of sexual inequality, and it occurs in virtually every area of human life and society. Citing an economic cause for such a complex and pervasive problem doesn't fully explain the problem.

It is interesting to compare socialist feminism's critique of faulty societal structures to radical feminism's critique of a faulty (patriarchal) system. The two see fundamental systemic problems but interpret them differently and offer different solutions.

A dirty word

It is the radical feminists who have edged into public consciousness and who seem, to some, to be a great thorn in society's side; and the stereotypes have lingered even while radical feminism has matured.

Radical feminism also grew out of the 1960s civil rights movement and the New Left. A profound distrust of men festered for several reasons: first, there was a reaction to hostility from the men of the New Left; many of these men, involved in anti-Vietnam protests, student unrest and other "anti-establishment" conflicts, in effect taught the women who joined them the language of New Left protest. But it became clear very quickly that women were not to be given a major role to play, and were most of the time, in fact, mere ancillaries to the men. Social justice did not include justice for women *as women*.

Second, there was the ingrained belief, based on their experiences, that most men devalue women and use them for self-gratification. In extreme cases this led to the real hatred of men, men who they felt had first learned to hate *them* during adolescence, if not before.

Patriarchy: systemic inequality

This background and those experiences led radical feminists to a new diagnosis of the cause of inequality: the dominance not of an economic class and system, but of a sexual class and patriarchal system — a system bigger than any individual.

Radical feminists felt the confines of living in a male-controlled world, a control which extended to the very manner in which they had learned to define themselves as women. The fact that a few women had risen to prominent positions in the male-dominated world did not disprove the almost religious pervasiveness of that patriarchy, they observed — the vast majority of women were themselves upholding it by their attitudes and actions. And the only way to combat it was to present a united front.

Biology is destiny

Within that "front," radical feminists have presented two different answers to the cause of this all-encompassing male control: one is found in biology, the other in culture. It is the former — "biological determinism" — which riles the emotions of so many women and men, and which evangelical Christian feminists reject out of hand.

That view does not experience male and female biological differences as wonderful and complementary, but perceives female biology (childbearing, lactating, menstruating) as a deviation from the male norm, destining women to second-class citizenship. Romantic conventions, too, have contributed to this inequality. In the early 1970s, extremely radical Shulamith Firestone advocated a futuristic vision which included "artificial reproduction" in an attempt to free women from what she saw as their biological bondage.

Firestone's extreme "solutions" were never very popular with the majority of radical feminists, though many agreed that "biology is destiny." Susan Brownmillar, for example, saw the origins of patriarchy in the fact that the male anatomy gives men the "structural capacity" to force women to have intercourse against their wills. Thus rape is "nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear" (*Against Our Will: Men, Women and Rape,* Simon and Schuster, 1975, p. 14). Brownmillar's solution to this "unfair" biological reality was to teach women how to defend themselves, physically and psychologically.

Other feminists, including Christians like Elaine Storkey, realized that though men can and often do dominate women

Continued on page 13 ...

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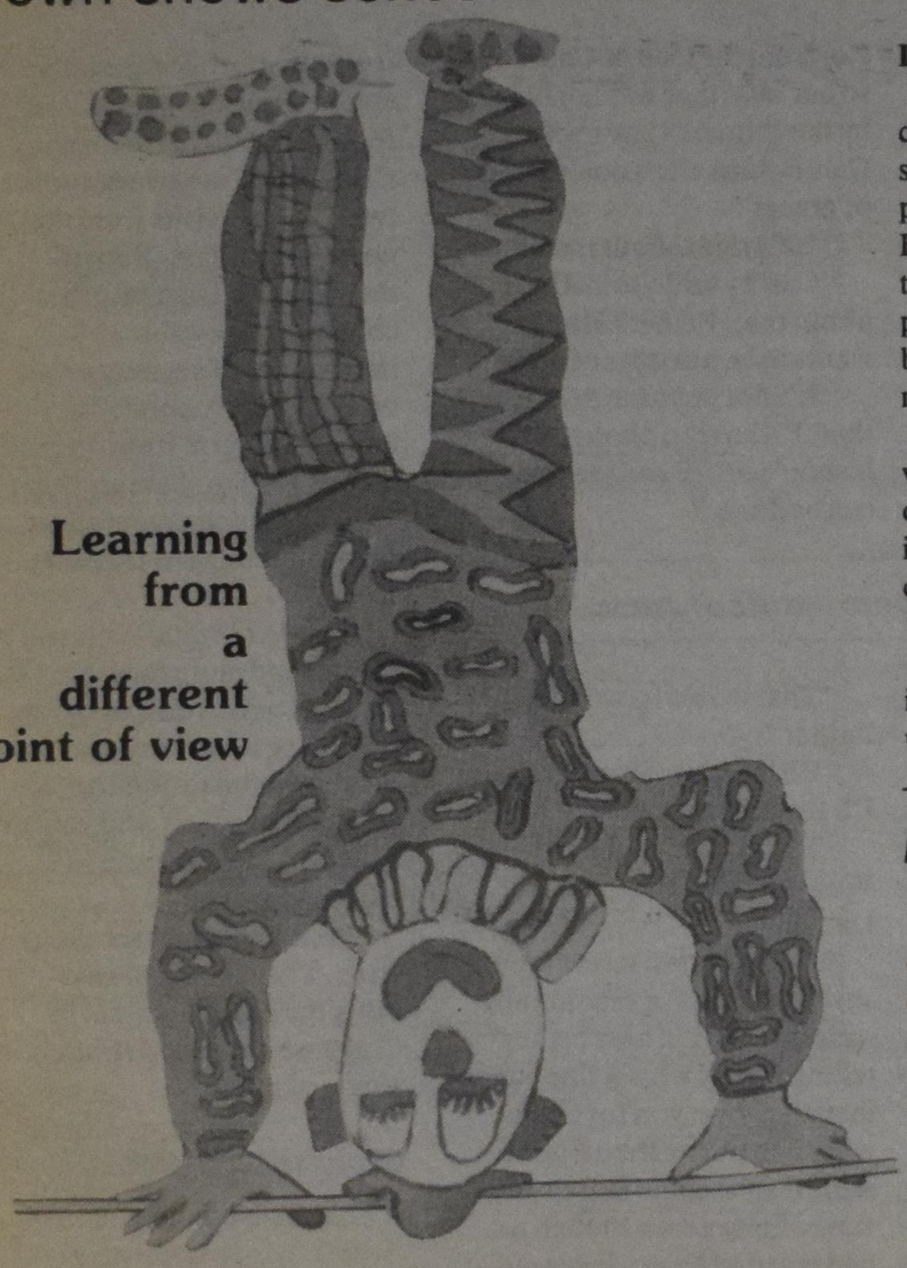
Human Interest

Clown shows school's different viewpoint



Designed by Debbie Czuroski, Gr. 5 student, West Edmonton Christian School

Louisa F. Bruinsma

EDMONTON — An upside-down clown made by a Grade 5 student has been showing people that learning at the Edmonton Christian schools takes place from a different point of view. The clown has been used in school ads for much of the past year.

The clown has become so well recognized that the school offices have been getting inquiries from parents whose children say they want to attend the "clown school."

"The idea of making clowns in class came out of a health unit," says Miensie Kloppers, art teacher at West Edmonton Christian School. "The unit dealt with the various talents children have, and how to share these talents. One way of sharing is in giving joy to others and having fun together."

"The clown idea was picked to advertise the school because we believe that one's basic beliefs colour the way we view the world," Kloppers continues, "and our Christian beliefs lie at the heart of the education we offer. We believe that our world belongs to God, and that faith and learning go together in what and how we teach."

The upside-down clown, designed by student Debbie Czuroski, was one of several clowns used in the school's ads during the past year. It has even been featured in flourescent colours on a T-shirt.

"The clown as a symbol of celebration and light-hearted fun especially fits school festivities," Kloppers says. "You could say that the clown represents our effort to have students find joy in learning."

Louisa F. Bruinsma is director of development for Edmonton Christian Schools.

Reformed Worship magazine receives three awards

GRAND RAPIDS, Mich. (CRCP) — The Associated Church Press (ACP), at its annual convention held April 18-20 in Nashville, Tenn., named *Reformed Worship* the recipient of three of its 1989 Awards. *Reformed Worship* is the quarterly worship and liturgy journal published by CRC Publications, the publishing arm of the Christian Reformed Church.

The three ACP Awards of Merit granted to *Reformed Worship* were:

- a "Certificate of Merit" (first place) for its graphic layout of a Palm Sunday drama;
- an "Award of Honourable Mention" in the "General Excellence" category;
- an "Award of Honourable Mention" for a feature article, "Home Communion — Spiritual Nourishment for the Shut-In," by Harry Boonstra, associate editor.

ACP judges commented that *Reformed Worship*, "deserves high marks for creativity, impact and visual excitement," and that "the articles are well developed with useful instruction on how to apply information in the worship setting." One judge said "it makes you want to read and use it"; and another, "Worship leaders should be inspired."

The purpose of *Reformed Worship* is to give practical assistance to worship leaders in planning, structuring and conducting worship. The practical assistance includes education from a Reformed perspective in the nature and function of worship and resources for liturgy and music. *Reformed Worship* is in its fourth year of publication, and currently has about 3,000 subscribers from many different denominations.

The difference between 'sex' and 'gender'

... continued from page 12.

sexually and biologically, it is such *domination*, not male and female biology which is distorted. What needs to be dealt with then, says Storkey, is "not biology but the patriarchal *culture* which highlights and abuses the differences between the sexes" (*What's Right With Feminism?*, p. 101).

Though Storkey feels that the radical feminists' view of patriarchy is "too all-embracing," she agrees with what has become the general thrust of the current, matured radical feminism: an emphasis on "culture" rather than "nature"; attitudes and ideas, not biology, can and must be changed.

In order to effect such changes one must start by being aware of the difference between "sex" and "gender," say these feminists. *Sex* is an anatomical category — that is, whether one is male or female. *Gender*, however, involves all the social implications of one's sex. (See C.C. front page story on gender roles conference, May 4.) That is, we have many attitudes about what masculinity and femininity are, how a woman should act, what roles a man should play, which we begin to learn as soon as we're born.

Thus, such attitudes regarding gender are not "natural" (innate) but are the way our Western society *interprets* maleness and femaleness: being male, e.g., means being strong, aggressive, independent, able to conceal one's emotions; being female means being soft, vulnerable, dependent, emotional, etc. (Other societies often have gender interpretations that differ from ours.)

What needs to be done then, say radical feminists, is to recognize and try to eradicate the many gender stereotypes — in personal lives, in television and films, in advertising, in the writing of laws and passing of sentences, in institutions such as the school and church — challenging the idea of the male as norm.

Though much about their critique is accurate, like other types of feminists, their answers often leave much to be desired. Some, e.g., try to replace the normative male with the female as norm, constructing a woman-centred alternative. Part of such an approach may also involve a "new" look at non-patriarchal religion, specifically goddess worship. For others, lesbianism is the logical outcome.

What's the answer?

How do we assess the radical feminists' cultural critique? Elaine Storkey is probably right when she says that the main thrust of radical feminism — its idea of patriarchy — is too broad. While the general contours hit home, patriarchy doesn't and can't explain everything. What role, for example, do race, ethnicity and even religion play in the way particular women or groups of women experience life? How do such factors effect *men?* And why do some women not *feel* oppressed? Aren't they; or are they simply unaware that they are? Are men all oppressors then, merely deluding themselves when they say they're not? What hope does such a view have for men and women living together as equals, in mutual friendships, in empowering husband/wife relationships?

It's clear that current radical feminists long for many of those qualities which the Bible defines as fruits of the Spirit: kindness, gentleness, faithfulness, peace, joy and, embracing all — love. But in looking to themselves for those "fruits," they are by-passing the one true Source.

(In a last article in this series we will examine some Christian critiques of and responses to these issues.)

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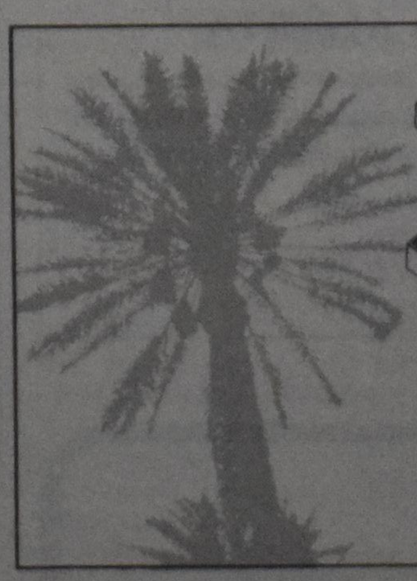

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Peter and Marja are BACK!

Peter Slofstra: discovering again the value of hope. Photo: Bert Witvoet

... continued from last week.

A jogger's conditioning and discipline are very helpful for healing. Both Sylvan Gerritsma and I were used to recording our daily running times. In the hospital and at home we've continued recording our efforts in our log books as we began exercising the parts of our bodies that still worked. Day by day we push ourselves to pass previous day's limits. This has set up a friendly competition between us, as well as a determined rivalry with our own bodies. In the hospital I turned my bed into a Nautilus machine and worked on sit-ups, leg raises and hand squeezes. I used the bar overhead for chin-ups and the side rails as barbells. I know that Syl has a route which he does on his crutches and that he times himself faithfully, increasing his distance and improving his times every day.

Initially I felt a bit sheepish about all this athletic activity until one afternoon when I suddenly heard a shout from Henry, age 54, a fellow patient whose foot had been amputated. For days Henry had lain in bed, groaning and refusing to move his shortened leg. I was watching TV at the time and wrenched my headphones off thinking that he was hurting bad and in need of a nurse. It turned out that he was shouting my name excitedly. "Pete," he yelled. "Look." And there he was with his foot suspended in the air, trying to do a leg raise. "Great! Can you do a few more?" I asked enthusiastically. Straining with the effort, he was able to do 14 in all. Then he said, "I've been watching you and I figured if you can lift those casts then I can lift my stump."

Denominational differences don't count for much in the hospital. I shared a room with a Lutheran home renovator, an unchurched back-hoe operator, and an 82-year-old Catholic who used to be a foreman at the Welland Canal dry docks close to where I had my accident. Daniel, the retired foreman, was visited daily by his wife, a classy 79-year-old named Nancy who told me that she was a faithful member of the United Church. In the days that we shared this room we freely talked about our faith and the importance of prayer. All of us had great difficulty appreciating the TV evangelists and their hype each Sunday morning. So there we were, an impromptu ecumenical gathering, trusting in the Lord together.

"He really wants to be in a state of grace."

Ecumenically minded as I am, I did not appreciate a particular visit that Daniel and Nancy received from a priest. I should not have eavesdropped on the conversation, but there I was, reading a book behind the drawn curtain. Nancy did most of the talking.

"The problem is, Father, that Daniel feels that he's not in a state of grace."

"Why is that?"

"Both of us were widowed until six years ago, when we were married. That was when Daniel was 76. He's a Catholic, and a very devout Catholic, but I'm from the United Church, so our marriage was not blessed by the church. That's why Daniel thinks he's not in a state of grace!"

"He's right about that."

"Can't you do something about that, Father? He really wants to be in a state of grace."

"It's not up to me to decide that. I'll have to phone the bishop's office and see what can be done."

"That would be wonderful, Father."

"I'll look into the matter and I'll get back to you."

"Thank you, Father. Wouldn't that be wonderful, Daniel?"

After the priest left without saying a prayer or reading any scripture I could hear Nancy telling Daniel what a fine young man the priest was for being willing to phone the office to see if Daniel could still enter a state of grace even though he had married Nancy in his old age.

I received a number of visits from clergy, too, especially appreciating the weekly visit from Jack Vos of Covenant CRC in St. Catharines and the twice-weekly visits from the hospital chaplain. Both of these men and several other colleagues knew the importance of keeping visits brief and to the point. They knew what verse from scripture they wanted to share and kept the reading and prayer short for my diminished attention span.

My own hospital visits will be shorter and more focused in the future. I never realized before how tiring it can be to play host in the hospital to numbers of unexpected guests who you are so glad to see come and so relieved to see go.

One last thing about clergy visits. They should always bring the good news that in Christ we are most definitely in a state of grace.

Continued next week ...

Dordt College sends surplus books to Indonesian and South African schools

Lavonne Bolkema

SIOUX CENTER, Iowa — Christian schools in South Africa and Indonesia are benefiting from educational materials provided by the Dordt College library, Sioux Center, Iowa. Educators from the overseas schools have sent letters expressing appreciation and hopes for more shipments of used books.

Last fall 17 boxes of items withdrawn from Dordt's Learning Resource Center were sent to Tshikevha Christian (elementary) School in Thohoyandou, the capital of Venda, South Africa. They were shared with Vele Secondary School in Dzimauli, Venda. Another five boxes of higher level books from the library's general collection went to Satya Wacana Christian University in Salatiga, on the island of Java, Indonesia.

Mr. S.B.K. Makbado of the Vele Secondary School writes, "I do not know whether I shall have suitable words to express the innermost feelings and show you the joy that is in us .... Most of the books are so useful, especially the language books, science and mathematics. History will be used for reference."

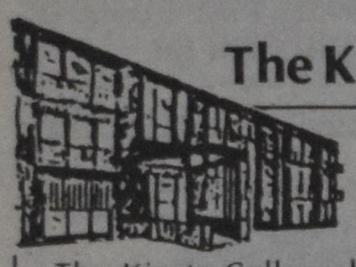
Gidge Meyer, director of the Learning Resource Center, says the elementary school received materials for teaching language arts and reading, with some health, penmanship, science and math resources as well.

Some area schools gave discarded items, and a general influx of materials provided replacements for older materials. Books that were determined as no longer needed in the library for Dordt's education program and curriculum were then targeted for overseas.

Dr. John Van Dyk, director of Dordt's Center for Educational Services, visited South Africa and Indonesia in early 1988. His interaction with teachers there led him to suggest Dordt College as a source for needed educational materials and books. Van Dyk helped Meyer choose which books should go to each of the three destinations.

Van Dyk says that instruction in Venda, South Africa, is in English, so discarded materials would be of good use to the schools, which are "living on a shoestring." And in Indonesia, academic books in the local language are very hard to come by, so books in English are greatly prized as resources at the university.

Last year's shipment was the second sent by Dordt College to the needy schools. Meyer hopes the college can continue to aid in fulfilling the basic curriculum needs of these Christian schools.



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Anniversaries

1965 June 11 1990
"Walk in all the ways I command you that it may go well with you" (Jeremiah 7:23b).
With praise and thankfulness to our heavenly Father for his many rich blessings on 25 years of marriage for

JACK and NIESJE DE BOER
(nee Koekoek)

We pray that the Lord may continue to be with you in the coming years.
With love from your children:
Maurice & Frances (fiancée)
Peter & Robin
Marcia
Steven
An open house will be held Monday, June 11, 1990, at the Maranatha Chr. Ref. Church, York, Ont., from 7-9:30 p.m., D.V.
Your presence is their present.
Home address: R.R.#1, Cayuga, ON N0A 1E0

Chatham Chatham
1955 June 3 1990
With love and thankfulness to our heavenly Father, who has spared them for us and for each other, we joyfully announce the 35th wedding anniversary of our parents and grandparents,

PETER and ALY BROERSMA
(nee Holthof)

May you be blessed with each new day!
Happy retirement, Dad! Live it up!!
Love from your children and grandchildren:
Brian & Sandy — North Bay
Cory, Michelle
Art & Sharon — Kitchener
Megan, Amy
Steven Broersma — Chatham
Monique Broersma — Chatham
Home address: 166 Park Ave. W., Chatham, ON N7M 1W1

Births

Congratulations! Henry Zantingh of Burlington, Ont., poses with his first and 100th great-grandchildren. (See story C.C. May 11, 1990, p. 5)

FENNEMA:
With thankfulness to God, we, Hugo and Wendy, welcome our first child,

LINDSAY KRYSTYNE

Born May 4, 1990, weighing 8 lbs. 8 oz. Proud grandparents are Frank and Stein Ritskes of Hamilton, Ont., first-time grandparents Ted and Sari Fennema of Mt. Hope, Ont., great-grandmothers Mrs. R. Hilverda of Meaford, Ont., and Mrs. R. Ritskes of Nepean, Ont.
Home address: 23 Bixby Cresc., Hamilton, ON L8T 4X2

KOOIMAN:
"Every good and perfect gift is from above" (James 1:17a).
With great joy and thankfulness to our Lord, we, George and Tina, rejoice in another miracle of life,

JOSHUA RICHARD

born May 6, 1990, weighing 9 lbs. 4 oz. A welcome brother for Lisa, Heather, Kevin and Michael. Eighteenth grandchild for Mrs. Maria DeGroot of Smithville, and 12th grandchild for Mrs. Hilda Kooiman of Stoney Creek.
Home address: S.G. Rd. 6, R.R.#1, Smithville, ON L0R 2A0

Anniversaries

Vancouver, B.C.
1950 June 1 1990
With praise and thankfulness to our heavenly Father, we joyfully announce the 40th wedding anniversary of our parents and grandparents,

JAN and TIENKE de RUYTER
(nee Schmaal)

Children and grandchildren:
Irma & John Hamhuis
Karen, Michael, Bryan, Jennifer
Herb & Joni de Ruyter
Jeffrey, Michael
Andy & Penny de Ruyter
Jordon, Tracey
"Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3).

1960 May 21 1990
"But as for me and my household, we will serve the Lord" (Joshua 24:15b).

WALTER and ANNE DRYFHOUT
(nee Stevens)

We would like to express our congratulations to our parents on their 30th wedding anniversary. May your years together be blessed with health and happiness.
Love:
Margaret & Martin van Harten — Sunderland, Ont.
Cheryl, Steven, Richard
Marlene & John Vanderburgh — Georgetown, Ont.
Kayla
Clara & Tom Kalsbeek — Newmarket, Ont.
Jennifer
Cindy Dryfhout & Mark (friend)
Home address: R.R.#2, Newmarket, ON L3Y 4V9

1940 June 23 1990
With praise and thanksgiving to God for his faithfulness, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

ALBERT and MABEL (Maaike)
ELGERSMA
(nee Elzinga)

With love from your children:
Henry & Sandra Strydhorst — Neerlandia, Alta.
Andrew & Alice Elgersma — Edson, Alta.
Winson & Joyce Elgersma — Red Deer, Alta.
Jerry & Ann DeVries — Neerlandia, Alta.
Simon & Eva Elgersma — Neerlandia, Alta.
Bill & Annette Nanninga — Neerlandia, Alta.
Melvin & Carol Elgersma — Neerlandia, Alta.
Bertram & Debra Elgersma — Grand Rapids, Mich.
Gloria Elgersma — Red Deer, Alta.
Susan Hiemstra — Edmonton, Alta.
37 grandchildren and three great-grandchildren
Home address: Box 27, Neerlandia, AB Canada T0G 1R0

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Jake & Linda Marissen

More anniversaries on next page.

Anniversaries

Congratulations to Norman and Joyce Groot who celebrated their 55th wedding anniversary on May 9, 1990.

1935 May 9 1990
We thank the Lord that we may celebrate our parents' and grandparents' 55th wedding anniversary.

NORMAN and JOYCE GROOT

We pray that the Lord may continue to bless you in the years to come.
With thankfulness and love from your children:
Pete & Wilma Groot — Fruitland, Ont.
Dick & Willie Haayema (Groot) — Houston, B.C.
John & Corrie Groot — Houston, B.C.
Clarence & Joan Groot — Neerlandia, Alta.
Norman & Grace Groot — Burnaby, B.C.
Harry & Charlotte Groot — Prince George, B.C.
George & Ena Groot — Houston, B.C.
36 grandchildren and eight great-grandchildren
On June 2, 1990, there will be a family reunion; open house will follow from 7-10 p.m.
Home address: N. Groot, Box 116, Houston, BC V0J 1Z0

Medemblik Seaforth
1950 June 1 1990
John 1:43b
With much joy in our hearts, we are thankful to the Lord that we can celebrate with our parents and grandparents

LEEN and MARIE REHORST
(nee Meijaard)

their 40th wedding anniversary.
We pray that God will continue to bless them and keep them in his care for each other and for us.
Congratulations Mom and Dad, Grandma and Grandpa!
Annette & John Hummel — Goderich, Ont.
Bryan, Michael, Andrea
John & Olga Rehorst — Agincourt, Ont.
Sylvia, Victor
Frances & Al Spaling — Wingham, Ont.
Ryan, Sonya, Julia
Adrian & Helen Rehorst — Teeswater, Ont.
Kassandra, Matthew, Jacob
Open house will be held on Saturday, June 2, 1990, from 7:30 - 9:30 p.m. at Goderich Township Community Centre, Holmesville, Ont.
Home address: R.R.#4, Seaforth, ON N0K 1W0

Vacations

Vacationing pastors: If you are planning to visit the Vancouver, B.C., area this summer, Surrey Chr. Ref. Church invites you to occupy our pulpit during June, July and August. Please call (604) 584-5241 or 584-3544.

Anniversaries

Schettens, Telkwa,
Friesland B.C.
1950 May 31 1990
"Shout for joy to the Lord, for he is good; his faithfulness continues through all generations."
We pray that God will continue to bless and keep our parents

JOHN and RIEMKE HIEMSTRA
(nee Huisman)

in his care. Thank you, Dad and Mom, Pake and Beppe, for everything. Happy 40th wedding anniversary!
George & Annette DeHaan — Ft. Saskatchewan, Alta.
Michael, Christine, Carolyn, Richard, Jenilee
Thys & Ida Jaarsma — Telkwa, B.C.
Alvin, Rebecca, Nelina, Ivy, Chloe
John & Sylvia Mensonides — Tacoma, Wash.
Timothy, David, Daniel, Lisa
John & Johanna Bain — Nelson, B.C.
Tammy, John, Michael
Jim & Thelma Amsing — Calgary, Alta.
Robert, David, Cheryl, Eli
Steve & Jennifer Gehl — Nanaimo, B.C.
Chad, Lindsay
Ed & Ann Aasen — North Battleford, Sask.
Kristopher, Victoria
Geraldine Hiemstra & Ken (boyfriend) — Calgary, Alta.
Home address: Box 92, Telkwa, BC V0J 2X0

We rejoice with thanksgiving and praise to God our Father as we celebrate the 45th wedding anniversary of our parents,

GERBEN and PIM
VEENEMAN-KIKSTRA

on June 13, 1990.
As their children and grandchildren we thank God for their loving nurture throughout these years and pray that the Lord will allow them to continue to be channels of his love and grace for our lives.
Dick & Maaike Veeneman — Simcoe, Ont.
Bryan, Dave, Mark, Karen
Gerrit & Elizabeth Veeneman — Fruitland, Ont.
Shellie, Geoffrey, Christopher, Michael
Anita Veeneman — Calgary, Alta.
John & Janet Veeneman — Niagara-on-the-Lake, Ont.
James, Christina, Jonathan
Ron & Sandra Veeneman — Carleton Place, Ont.
Joanne & Paul Ouwinga — Caledonia, Mich.
Angie, Tim, Jodie
James & Jill Veeneman — Grand Rapids, Mich.
Allissa Rose
"Teach me your way, O Lord, and I will walk in your truth: give me an undivided heart, that I may fear your name" (Psalm 86:11).
Home address: 51B Lee Ave., Simcoe, ON N3Y 3K5

Classified

Anniversaries

Congratulations to Jan and Grietje (John and Grace) Wilms (nee Vriend) who will celebrate, D.V., their 55th wedding anniversary on May 23, 1990.

Andijk, Holland Lindsay, Ont.
1935 May 23 1990

Wedding text: "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it" (Psalm 81:10).

JAN and GRIETJE
(John and Grace)
WILMS
(nee Vriend)

We praise the Lord for the 55 years of happiness and love that have been granted to our parents. We ask the Lord for his continued guidance and grace.

With love, your children, grandchildren and one great-grandchild.

Jim & Grace Wilms — Stayner, Ont.
Cathy, Michael, David
Nell & John DeBoer — Willowdale, Ont.
Anthony, Margo & Scott, John-David, Suanne, Timothy
Anna & Tymen VanHalteren — Lindsay, Ont.
Douglas, Robert, Carl & Lynn, Irene, Maria
Winnie & John VanderBorgh — Yucatan, Mexico
Raymond, Jolene & Jeff, Sonya
Kaylene, Daniel
William & Lena Wilms — Lindsay, Ont.
Peter, Christopher, Brian, Jennifer
John & Nancy Wilms — Coboconk, Ont.
Angela, Jeffrey, Jason, Judy, Andrew
Richard & Cora Wilms — Lindsay, Ont.
Amanda, Sarah, Jared, Reuben

There will be an open house at the Lindsay Chr. Ref. Church from 2 to 5 p.m. on May 26, 1990.

Best wishes only please.

Home address: R.R.#1, Kenrie Pk., Lindsay, ON K9V 4R1

Accommodations

TORONTO: Female non-smoking roommate wanted to share three-bedroom townhouse. Close to T.T.C., $450 per month, including utilities and food. Call Betty or Joanne at (416) 465-8179 after 6 p.m.

Obituaries

"Safe in the arms of Jesus."

Ferwoude (Fr.) Brampton (Ont.)
1898 1990

At his appointed time, the Lord took unto himself on May 7, 1990, our dear father, grandfather and great-grandfather,

JACOB LOOTSMA

at the age of 92 years.

Beloved husband of Aafke Lootsma (nee Riemersma).

Loving heit and pake of:

Jennie & Art Kamminga
John & Roelie Lootsma (Hiddema)
Sally & Joe Feddema
Cora Visser & the late Leo Lootsma
Tjamkje Lootsma
Alice & Burton Dumaresq
Mike Lootsma

21 grandchildren and 32 great-grandchildren.

Funeral service was held on May 10, 1990, at the Maranatha Chr. Ref. Church, Bowmanville, Ont. Rev. Charles T. Fennema officiating.

Correspondence address: John Lootsma, 103 Diane Dr., Orangeville, ON L9W 3M9

"My soul finds rest in God alone; my salvation comes from him" (Ps. 62:1).

Sept. 4, 1906 May 6, 1990
Heteren, Gelderland Brampton, the Neth. Ont.

On May 6, 1990, the Lord took to himself his covenant child,

DIRK VAN STRALEN

Dearly loved and cherished husband of Gail Van Stralen.

Beloved father of:

Fred & Nelly Van Stralen — Bolton, Ont.
John & Freda Van Stralen — Port Coquitlam, B.C.
Joyce & Don Broadfoot — Waterloo, Ont.
Dirk & Gerda Van Stralen — Battle Creek, Mich., U.S.A.
Henry & Jan Van Stralen — Waterloo, Ont.

Dear grandfather of 27 grandchildren.

The funeral service was held on May 9, 1990, in Holland Christian Homes, Brampton. Rev. P. Van Egmond officiating.

Correspondence address: Holland Christian Homes, T-109, 7900 McLaughlin Rd., Brampton, ON L6V 3N2

Obituaries

At God's appointed time, yet very suddenly for us, the Lord took to himself our dear husband, father and grandfather,

JAN (John) VAN DE KEMP

on May 5, 1990, in his 73rd year.

"But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children — with those who keep his covenant and remember to obey his precepts" (Psalm 103:17,18).

Beloved husband of Sieboltje (Sylvia) van de Kemp (nee Visser).

Dear father and grandfather of:

Tina & Bill Klumpenhower — Gorrie, Ont.
Janice, Steven, Julia, Laura
John & Eileen — Gorrie, Ont.
Valerie, Shane, Brenda
Tim & Betty — Embro, Ont.
Serena, Nathan, Jordan, Aaron
Bert & Gloria — Wingham, Ont.
Jonathan, Anson, Elissa, Hannah

Also one brother Cornelis, and three sisters - Jannetje van de Kemp, Aartje Siervertsen and Hendrika Vierhout; all of the Netherlands.

Predeceased by his parents Jan and Gijsje van de Kemp, one brother Albert and one sister Gijsje Hund.

The funeral service was held on May 8, 1990, at Bethel Chr. Ref. Church, Listowel, Ont. Interment at Gorrie Cemetery, Gorrie, Ont.

Correspondence address: Princess St., Gorrie, ON N0G 1X0

On Sunday, May 6, 1990, the Lord called home our dear friend,

DIRK VAN STRALEN

May the Lord comfort and sustain his wife and family.

"For whether we live, we live unto the Lord, and whether we die, we die unto the Lord" (Rom. 14:8).

Mrs. Marie Huisman
Mrs. Jenny Hofstede
Mrs. Dirkje Looyenga
Mr. & Mrs. S. Vlietstra
Mr. & Mrs. D. Nap
Mr. & Mrs. D. Hoogendoorn
Mr. & Mrs. W. Roos
Mr. & Mrs. Klein
Mr. & Mrs. C. v.d. Veen
Mrs. Sjoukje De Vries
Mrs. J. Lise

"The Lord is my shepherd" (Psalm 23).

Nov. 24, 1907 April 28, 1990

The Lord called home at his appointed time, our beloved mother, grandmother and great-grandmother,

ANN VEENSTRA
(nee VanderVeen)

Beloved wife of the late John Veenstra.

Lovingly remembered by her children:

Grace & Bill Haan — Woodstock
Jane & Chris Staman — Bowmanville
Hilda & the late Harry Glass
Betty & Peter Postma — Trenton
Henny De Raaf — Port Perry
Peter & Shirley Veenstra — Trenton

25 grandchildren, 31 great-grandchildren

Accommodations

Christian girl looking for room or small apartment near Wilfrid Laurier University, Waterloo. Please call (705) 887-6021 collect after 5 p.m.

Roommate to share four-bedroom house in **Waterloo,** Ont., $250 plus utilities, parking and private bedroom. Close to university, available immediately. Phone: (519) 576-8672 (after 6 p.m.)

Personal

Christian lady, 60 years old, widow for several years, would like to meet or correspond with Christian gentleman, age 60-68. I like reading, walking, concerts, movies and some travelling. Reply to File #2541, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2

Summer Job Market

PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.

Employment wanted

We would like to farm. Who is willing to help? Like to get in contact with e.g. retiring farmer. Cash crop, mixed farm or potatoes. Phone: (902) 964-3452.

19-year-old college graduate seeking full-time position as library technician in Ontario. References available. Phone: Tara (519) 524-6019.

For Rent

Upstairs 1-bedroom apt., $550 incl. utilities, fridge and stove. Separate entrance; #5 Hwy., Waterdown, centre core. (416) 689-5458.

For Sale

For sale: two-manual Reed organ with full pedal, eleven ranks, in good condition. Oak console and bench. Call: (519) 677-5395.

Real Estate

"Dunnville Area"

Large greenhouse operation on 36 acres of market garden soil. Over 11,000 sq. ft. of greenhouse space and large modern packing barn. Part ownership in gas well and an immaculate 4-bedroom home with separate workers quarters. Only $275,000. Shawn Davidson, Sales Rep. Res. 774-5806.

Mary Davidson Realty Inc., Realtor
Mary Davidson, Broker
132 Broad St., E.
Dunnville, ON N1A 1E9
(416) 774-7511

Country home on 10 acres in Abbotsford, B.C. Modern hog barns. 11¾% mtge. Asking $225,000. Phone: (604) 856-1736.

Help Wanted

Help wanted from mid-June till late August on dairy farm in Dunnville, Ont. Room and board available. Must have a driver's licence. Contact: Jim and Nelly Deklerk, R.R.#9, Dunnville, ON N1A 2W8 or call: (416) 774-7714.

Help Wanted

Person, married couple or small family wanted to maintain and manage a large, beautiful flower garden and lawns during the summer and to help care for livestock in the winter. Nice house available. Area: 75 km north of Toronto. Job open by July 1, 1990. Tel.: (705) 436-2746.

Summer student to live-in and work on fruit and vegetable farm. Call Chris Rupke, Beaverton, Ont. (705) 426-9859 evenings.

Summer student needed to live in and look after three children on a fruit and vegetable farm. Call Pat Rupke (705) 426-9859.

Housekeeper needed in farm setting home. Father with two teenage sons. Preferably older lady, or couple. Self-contained apartment available in exchange. For information call (519) 752-6316 or write: Mr. and Mrs. H. Bootsma, R.R.#1, Brantford, ON N3T 5L4

Help wanted for greenhouse work, some driving involved. Good wages and benefits offered. Please call Renkema Florists Ltd., Beamsville, Ont., at (416) 563-8961.

SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: **Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.**

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

Teachers

AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BARRIE, Ont.: Timothy Christian School invites applications for a definite opening in the **junior** and/or **intermediate** area. Please send resume and references to the school, c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Tel.: (705) 726-6621 (school) or (705) 721-4168 (home).

Teacher ads continued on next page.

Classified

Teachers

BELLEVILLE, Ont.: Belleville District Christian School is in need of teachers in the following areas: **Grade 5** (full-time), **Kindergarten, Resources, French** (part-time positions or combinations thereof). All persons interested are requested to forward letters of application to: M. Van Dyk, c/o Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849.

BRAMPTON, Ont.: John Knox Christian School invites applications for **junior/intermediate** positions beginning September 1990. Please send resume and/or inquirites to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

BURLINGTON, Ont.: Trinity Christian School is in need of a **Grade 7 teacher** for the 1990/91 school year. Address all inquiries and applications to: Mr. Henry Zondervan, Principal, 650 Walkers Line, Burlington, ON L7N 2E7. Tel.: (416) 634-3052.

CALGARY, Alta.: Calgary Chr. Schools invite applications for one "5-month" teaching position (Aug. 29, 1990 - Jan. 31, 1991) at the **Grade 6** level. This position is due to a maternity leave. There may also be a possible full-time position available at the **Grade 1** level. Please forward applications and resume and/or inquiries to: Mr. John McPhail, Principal, Calgary Chr. Schools, 2839 49th St. SW, Calgary, AB T3E 3X9. Phone: (403) 242-2896.

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grade 6/7** combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach **French** is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

HOLLAND MARSH, Ont.: Holland Marsh District Christian School still has an opening for **Grade 7/8.** You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

NEERLANDIA, Alta.: Neerlandia School invites applications for the following *three* full-time positions for the 1990-91 school year. 1) **Grade 1**; 2) **Grade 5**; 3) **Jr. High Art, Lang. Arts 7, Soc. Stud. 9** &/or **French,** plus some elementary duties depending on strengths of applicant. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Phone (403) 674-5581 (school) or 674-5308 (home).

ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for a full-time teaching position at the **Grade 6/7** level, for the 1990/91 school year. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.

Teachers

REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a **teaching principal** for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7

SARNIA, Ont.: Lambton Christian High School has an opening in **French** effective September 1990. Please address inquiries or applications to: W. Drost, Principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.

STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September, 1990:

- One teacher in the **primary/junior** division in the area of **French,**
- one teacher in the **intermediate/senior** division in the areas of **Math** and **Science,**
- one teacher in the **intermediate/senior** division in the areas of **English, History** and **Contemporary Studies,**
- one teacher in the **intermediate/senior** division in the area of **French.**

Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0

STRATHROY, Ont.: John Calvin Christian School has one full-time position available for the 1990-91 school year at the **intermediate level (7/8).** If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).

TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the **primary department** for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6

UTTERSON, Ont.: Muskoka Christian School requires a teacher for a combined **Grade 3/4/5** class, starting September 1990. This is the first time this position has been advertised. Please send resume to: Mr. Bill Fitch, Principal, Muskoka Christian School, P.O. Box 150, Utterson, ON P0B 1M0 or call: (705) 385-2847

DO IT THE EASY WAY... CALL THE CLASSIFIEDS!

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
FAX: (416) 682-8313

Vacations

Bed and Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.

Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.

Miscellaneous

Give a letter from home

to loved ones who wish to maintain their roots, language and links with the Netherlands. A 'letter' of 28 tabloid pages of news - current affairs, feature stories, politics, news from the churches (1 page), sports - and many pictures. A 'letter' which also brings news about the Dutch in Canada and the USA, about pension matters, Dutch investments in North America and much, much more. Five pages in English.

It's mailed twice a month for only $17.50.

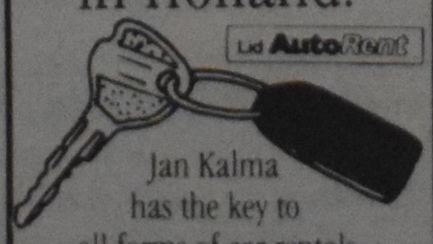
Write ***the Windmill Herald***
from the *U.S.A.:*
P.O.Box 591, Lynden, Wa. 98264
from *Ontario and East:*
P.O.Box 1064, Sta. 'B', Rexdale, ON M9V 2B3
from *Manitoba and West:*
P.O.Bag 9033, Surrey, BC V3T 4X3
(604)597-2144

We are that 'letter' from home ....

the Windmill Herald

Help Wanted ads on next page.

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Teachers

► Business Manager ◄

The Abbotsford Christian School Society

invites suitable applicants for the full-time position of **business manager** of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters.

The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students).

Salary and benefits commensurate with experience and qualifications.

Please send resume (including statement of faith in Christ and job references) to:

Mr. John Koot
c/o Abbotsford Christian School
Box 157, Abbotsford, BC V2S 4N8

The Richmond Christian School

is accepting applications for the following positions for the 1990-91 school year:

- **Elementary** — Library Technician full-time (minimum three days), Music, Phys. Ed., Grade 2, Grade 6/7 split, teaching Vice-Principal.
- **Junior High** — Teaching Vice-Principal, Phys. Ed., Music, Science/Math.

The Richmond Christian School offers Christian education for students from K-10. Our present enrolment is 350 students, with Junior High located on a separate campus.

Please contact:
Vic Wiens at (604) 272-5720
or send resume to:
5240 Woodwards Rd., Richmond, BC V7E 1H1

Fraser Valley Christian High School

is seeking qualified teachers for full-time positions in the areas of

Bible, English and Science.

Interested persons should direct letters and resume to:

Mr. Al Boerema
c/o FVCHS, 15353 - 92 Ave., Surrey, BC V3R 1C3

Help Wanted

Grace Christian Reformed Church
Scarborough (Toronto), Ont., Canada

is expanding its Team Ministry by the addition, to its staff, of a

YOUTH MINISTER

We are looking for an enthusiastic person, ordained or unordained, who will help us lead, equip and challenge our youth to serve the Lord with joy.

We will send you a Grace Church Information Packet upon request, or upon receipt of your application and resume.

Search Committee
c/o John Van Dyk
Grace Christian Reformed Church
25 Channel Nine Court, Agincourt, ON M1S 4B5

HELP WANTED

Grower's assistant required with experience in commercial greenhouses. Must be able to take responsibility when grower is gone. Must be flexible and willing to learn. Wages commensurate to experience.

Send application or resume to:
BAYVIEW FLOWERS INC.
P.O. Box 2, Jordan Station, ON LOR 1SO

Classified

Help Wanted	Help Wanted	Vacations	Vacations	Miscellaneous

EMPLOYMENT OPPORTUNITY

Wanted: Public Affairs Director (Co-director of CPJ-BC)

This is a half-time position with duties including: membership development, financial development, office management and effective presentation of CPJ to the Christian community. Duties to commence **Sept. 4, 1990,** from the Vancouver area office.
Qualifications: Demonstrated organizational, administrative and fund-raising skills, as well as an ability to communicate CPJ's vision and work in a variety of contexts.

For more information or submission of resume, write:

Sid Jongbloed, Chair CPJ-BC Council
3821 Lister St., Burnaby, BC V5G 2B9
Application deadline: **June 15, 1990.**

LITTLE EUROPE RESORT

Bracebridge, Muskoka

Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118, past the Muskoka Airport.

• No pets please • Showers available

R.S. BAKEMA Tel. (705) 645-2738

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Covenant Christian Reformed Church

St. Catharines, Ontario, Canada

invites applications for the positions of:

Youth Director
Director of Evangelism
Education Co-ordinator

Covenant will consider applications for each position individually or for combinations of the above positions. Positions report to pastor under the supervision of Council.
Qualifications: Degree in religious or church education, or equivalent experience (ordained or unordained).

Send resume, references and academic transcripts by June 1, 1990 to:

George Vandezande, Chairman of Search Committee
483 Scott St., St. Catharines, ON L2M 3X1
Telephone: 416-934-5954

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Cottages and campgrounds
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Phone: (416) 352-2308

Miscellaneous

CAMPUS CHAPLAIN

Brock University, St. Catharines

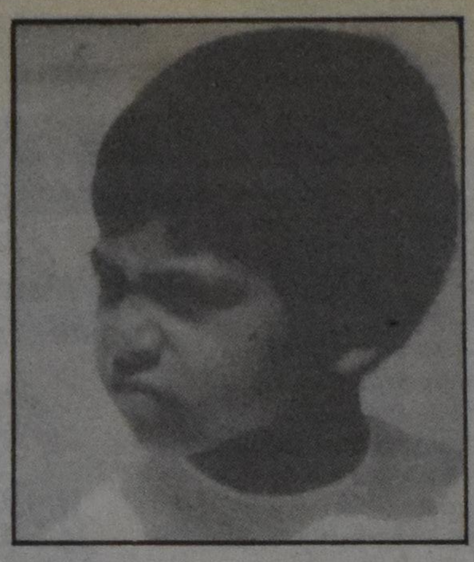
Classis Niagara is seeking a qualified person to work three-quarter time in Campus Ministry.

The task includes:
- establish contact with CR students
- outreach to Christian and other students on campus
- leading study sessions on Christian World View
- working in co-operation with other Christian ministries on campus

Effective date August 1, 1990.

Send applications or inquiries to:

Hilda Brink
21 Bradmon Dr., St. Catharines, ON L2M 1T5
or phone (416) 935-1427



ALBANIA

needs your help!

This video on the "First Atheist State" will help you to get acquainted with this small, largely unknown country, located in South-East Europe on the Adriatic Sea. For many years no visitors were allowed in. After the death of its despotic leader Enver Hoxha, some changes were made which enabled us to produce this 37-min. documentary. We invite you to obtain a copy and share it with your friends and relatives so that more people will get to know the country and pray for the small number of believers still faithful to God and his Word.

Please send _____ copy/copies of ALBANIA needs your help! Price per copy: $20.00, post paid.

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City _____ Prov. _____ PC _____

Send your cheque or money order to:

JESUS TO THE COMMUNIST WORLD INC.
P.O. Box 117, Port Credit, Mississauga, ON L5G 4L5
Phone: (416) 276-6210 Fax: (416) 276-0228

JUBILEE

invites applicants for the position of:

Environmental Stewardship Researcher

(Full-time; Ontario Environmental Youth Corps age restriction, maximum 24, applies)

For details, call (519) 837-1620.
Send letters of application and curriculum vitae to:

Elbert van Donkersgoed, Research Director
Jubilee Foundation for Agricultural Research
115 Woolwich St., Guelph, ON N1H 3V1

(Jubilee is the research and education arm of the Christian Farmers Federation of Ontario)

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Please use this form and allow four weeks for processing request.

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mail to:
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St. Catharines, ON
L2W 1A1

Events

Youth Ministry Opportunity

Inter-Varsity Christian Fellowship requires high school staff worker in Annapolis Valley, Nova Scotia beginning in September. Will work with adults and young people. Raise partial support. Contact: Doug Rich, 44 Wyndholme, Dartmouth, NS B2Y 1T7 with resume by July 30, 1990.

Calvinist Contact
Fax number
is
(416) 682-8313

For quick, accurate communication

— Available for Call —

The council of **Maranatha Christian Reformed Church** of **Calgary, Alberta,** announces that its associate pastor,

REV. DR. J.S. HIELEMA

having completed his full-time work with Middle East Ministries (Canada), is now available for a call. We heartily recommend Dr. Hielema for a call to a congregation in our denomination. Presently he may be contacted at:

Box 410, Telkwa, BC V0J 2X0
Telephone: (604) 846-5415
and after June 4, 1990 at:
R.R.2, Bluffton, AB T0C 0N0
Telephone: (403) 843-6523

Open House and Appreciation Social

"Blessed is he whose help is the God of Jacob, whose hope is in the Lord, his God." (Psalm 146:5)

In recognition of dedicated service to the John Calvin Christian School Society, you are cordially invited to attend an open house and appreciation social for

Mr. Harry Pott, Mr. Tom Bergsma and **Mr. Lloyd Burghart**

at

JOHN CALVIN CHRISTIAN SCHOOL
48 York St., Strathroy, Ont.
(519) 245-1934

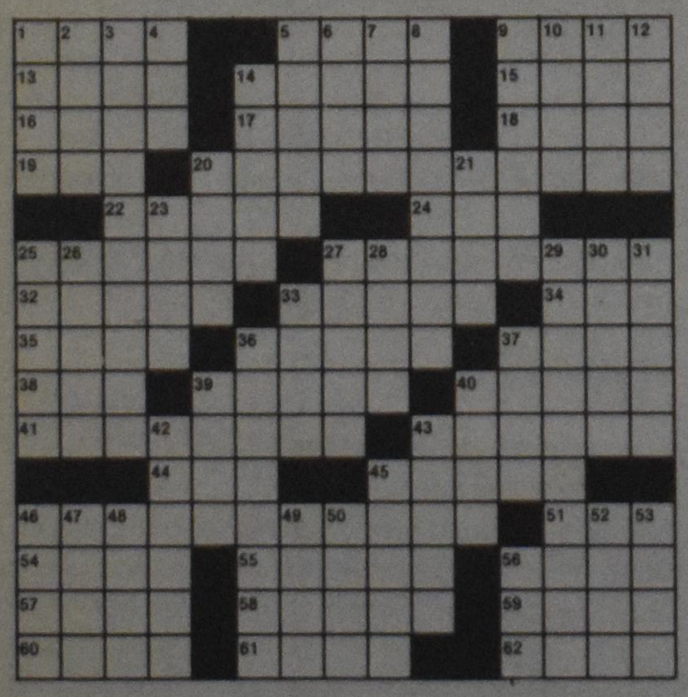
on June 2, 1990 from 1:00 p.m. - 5:00 p.m.

(Special presentation at 4:00 p.m.)

Calendar of Events

May 26	Spring festival of music by St. Thomas Ladies' Choir, St. Thomas & District Male Chorus and Strathroy Mixed Choir, directed by Jack Dykstra. At 7:30 p.m., CRC, **Mount Brydges,** Ont.
May 26	Annual A.B.C. Sale, from 9 a.m. to 1 p.m., at Shalom Manor, **Grimsby,** Ont. Dutch hospitality at its best!
May 26	Mothercare seminar, **Guelph,** Ont., facilitated by Joanne Paul of Anchor Counselling. For info. call (519) 757-0147.
May 26	Redeemer College graduation, **Ancaster,** Ont., at 2 p.m. Speaker: EFC's Brian Stiller.
May 26	Second Annual Dundas Community Springfest hosted by Calvin Christian School, from 8:30 a.m. - 3 p.m., at the Dundas Arena, 35 Market St., **Dundas,** Ont.
May 26	Christian Choir "New Life" annual plant sale, from 7 a.m. - 1 p.m., at Maranatha CRC, **St. Catharines,** Ont.
May 27	City-wide hymn sing led by Pastor Jake Kuipers at 8 p.m., First CRC, **Sarnia,** Ont.
May 30	"Hollandse Dag" at CRC, **York,** Ont. Starts 10 a.m. Speaker: Rev. Harry Vander Windt. For info. call (416) 768-3634 or 765-2945.
June 1	Thank-you evening for Ray VanderPloeg. At 6:30 p.m. John Knox Chr. School, **Woodstock,** Ont.
June 4-8	Milk & Honey Summer Festival, featuring lectures by Redeemer faculty. At Redeemer College, **Ancaster,** Ont. For info. call (416) 648-2131.
June 6	Public Psalm-Sing, featuring "The Ambassadors" at 8 p.m., Redeemer College, **Ancaster,** Ont. Tickets $2 p.p., $5 fam. For info. call (416) 648-2131.
June 6	"Hollandse Dag" in **Kingston,** Ont. Starts 10 a.m. in the First CRC. Speaker: Rev. J.G. Groen. Admission $7.00, including lunch. For info. call (613) 386-3754.
June 7-21	Christian Stewardship Services' representative plans to be in B.C. (Fraser Valley & Vancouver Island).
June 9	Heritage Days in **Ancaster,** Ont., watch "De Hagenaar" in parade starting at 10 a.m.
June 9	"Agenda 2000 - Seminar" on the place and task of Christians in an age of pollution, sponsored by CPJ. From 9 a.m. - 3:30 p.m., St. George's Anglican Church, 152 Metcalfe St., **Ottawa,** Ont. For registration/info. call (613) 835-2293.
June 10	Laura Smit, a graduate of Calvin Seminary and currently pastor of Clayton Presb. Church, Clayton, New Jersey, will tell the story of her struggles to enter the ministry. At 2 p.m., Church in the Woods Chr. Ref. Church, 209 Bearinger Rd., **Waterloo,** Ont. She will also preach in the morning service. For info. call (519) 884-3295
June 13	"Hollandse Dag" in **Moorefield,** Ont. Starts 10 a.m. Speaker: Rev. W. Vandenberg. Take lunch along! For info. contact Hilbert Rumph, Drayton, Ont.
June 16	17th Annual "Grunneger Picnic," at Grand River Conservation area, **Rockwood,** Ont.
June 17	Dutch worship service with Rev. H.R. De Bolster, 3 p.m. CRC, **Ancaster,** Ont.
June 19-23	Reunion Friesland - 900 year anniversary **Oudega-Smallingerland.** For info. call (416) 935-8629.
June 20	RCBPO 4th Annual All-Ontario Golf Tournament and BBQ. For info. call (416) 524-1203.
June 23-24	40th anniversary Christian Reformed Church, **Essex,** Ont. Dinner on June 23 (tickets $12). For info. call Tina VanderVecht at (519) 326-6805.
June 29 - July 1	75th anniversary of CRC, **Neerlandia,** Alta. For info. write Box 68, Neerlandia, AB T0G 1R0.
July 4	"Hollandse Dag," at 10 a.m., Strathroy Arena, Metcalf St., **Strathroy,** Ont. Speaker: Rev. Ralph Koops. Bring lunch!
July 6-7	1990 Toronto Conference featuring J.I. Packer and R.C. Sproul on "One Holy Passion — knowing the character of God." At the Metro Convention Centre, **Toronto,** Ont. Presented by Ligonier Ministries. Simultaneous French translation available to first 80 registrants. For info. call 1-800-344-9499.

Weekly Crossword by C.F. Murray



ACROSS
1 Hunt's partner
5 European
9 A pay raise for short
13 Moisturizing ingredient
14 Helicopter part
15 Qatar native
16 Easter bloom
17 Palm tree
18 Designate
19 Stripling
20 Put aside
22 Fr. historian
24 Petition for redress
25 Gushes forth
27 Some windows
32 Careen
33 Seculars
34 Lang.
35 Cross type
36 Relinquish
37 Tool for dressing wood
38 Sault — Marie
39 Prongs
40 Fossil resin
41 Yokels
43 Part of a will
44 Break bread
45 On the — (not working)
46 Small change
51 Kill gnats in a way
54 A Turner
55 "— Bulba"
56 Tabula —
57 Prolific writer?
58 Motionless
59 Some are fine
60 Desire
61 Manx and Persian
62 Check copy

DOWN
1 Lose interest
2 "Roast Pig" authority
3 Abrupt withdrawal
4 Isle
5 Comic Victor
6 Suits to —
7 Nutty
8 Do business
9 River craft
10 Spoken
11 Gold cloth
12 In the sack
14 Pours
20 Gist
21 Vandals
23 Span
25 Cut
26 — del Este
27 Makes docile
28 Reformer Jacob
29 Crotchety one
30 Labyrinths
31 Metric measure
33 Furnish
36 Like some meals
37 He loves: Lat.
39 Durable wood
40 Keep — on things
42 Arc cutter
43 Pinnacle
45 Dreads
46 Hammer part
47 Mandlikova of the courts
48 Privy to
49 Zola heroine
50 Worry
52 It. wine center
53 History
56 Charlotte of TV

Last Week's Puzzle

F	A	D	S		E	T	H	A	N		S	O	F	T
I	D	E	A		G	E	O	D	E		T	R	I	O
F	A	I	L	S	O	N	D	E	A	F	E	A	R	S
E	Y	E		T	I	E	S			A	R	L	E	S
			M	I	S	T		D	I	C	E			
A	F	F	I	R	M		A	I	D	E		W	P	A
F	L	O	E			S	H	A	L	T		H	U	M
T	U	R	N	S	U	P	O	N	E	S	N	O	S	E
O	T	T		A	M	I	L	E			E	L	A	N
N	E	E		T	I	R	E		V	I	X	E	N	S
			L	U	T	E		D	E	N	T			
S	T	E	E	R			A	R	T	S		L	E	A
P	U	T	O	M	E	S	F	O	O	T	D	O	W	N
A	N	O	N		L	E	A	V	E		O	G	E	E
T	A	N	S		F	A	R	E	S		N	E	S	T

10/30/89

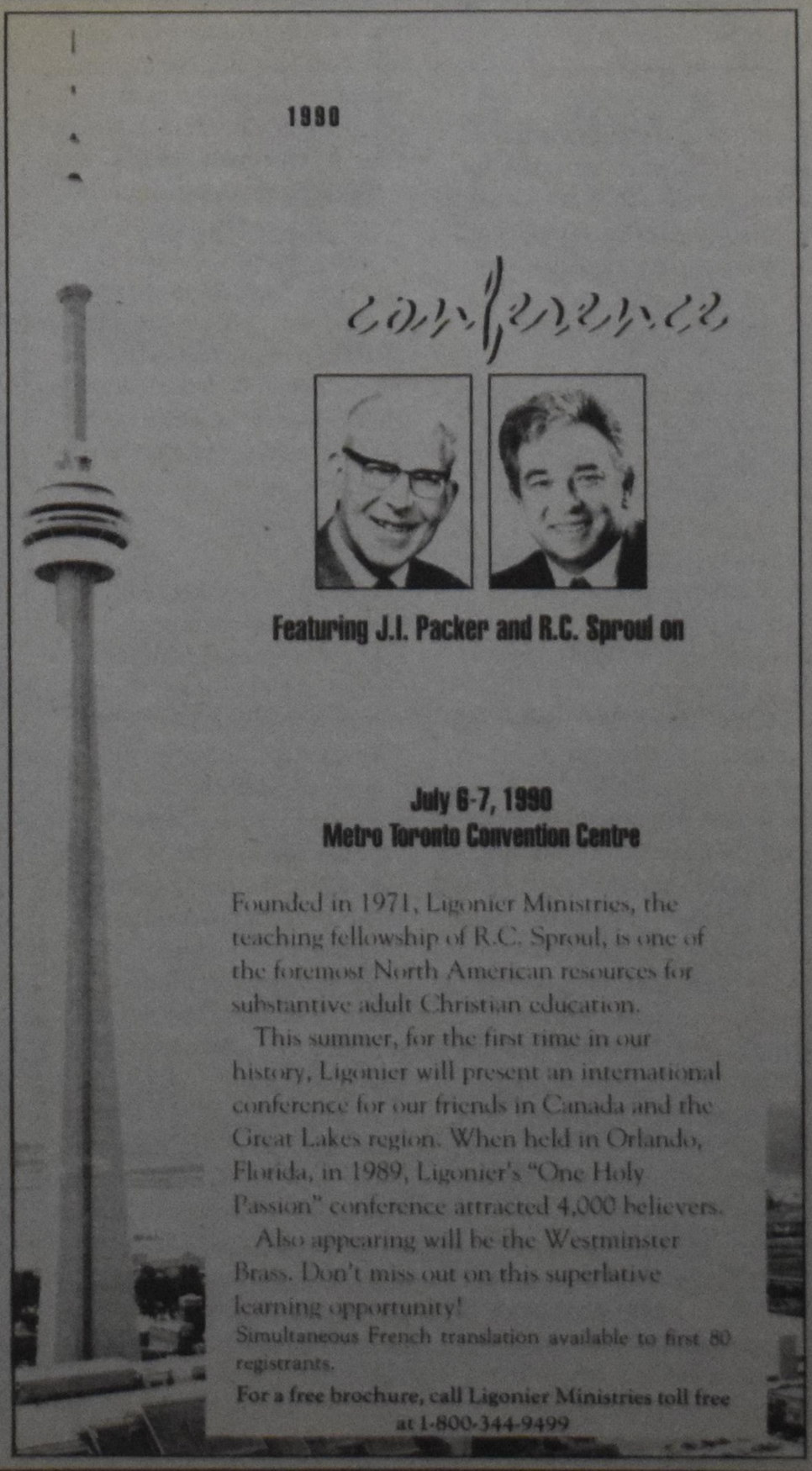
Place your ad in the classifieds.

Church news

Christian Reformed Church

Pastor retires

Classis Huron has granted honourable emeritation to Rev. Martin Geleynse, who has reached retirement age. His retirement is to take effect on Sept. 15, 1990. May the Lord grant him and his wife further blessing in their future years.
Rev. Dirk Miedema, Stated Clerk


1990
conference
Featuring J.I. Packer and R.C. Sproul on
July 6-7, 1990
Metro Toronto Convention Centre
Founded in 1971, Ligonier Ministries, the teaching fellowship of R.C. Sproul, is one of the foremost North American resources for substantive adult Christian education.
This summer, for the first time in our history, Ligonier will present an international conference for our friends in Canada and the Great Lakes region. When held in Orlando, Florida, in 1989, Ligonier's "One Holy Passion" conference attracted 4,000 believers.
Also appearing will be the Westminster Brass. Don't miss out on this superlative learning opportunity!
Simultaneous French translation available to first 80 registrants.
For a free brochure, call Ligonier Ministries toll free at 1-800-344-9499

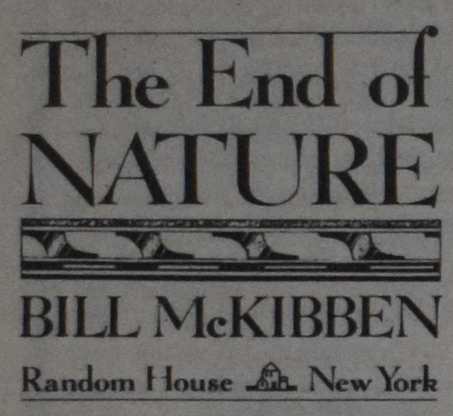
Due
OCT 28 81

Books

Robert VanderVennen, book review editor

Environment

Overheating the green earth



The End of Nature, by Bill McKibben. New York: Random House, 1989. ISBN 0-394-57601-2, hardcover, 226 pp., $28.95. Reviewed by Bert Hielema, Tweed, Ont.

Author Bill McKibben has contributed hundreds of articles to the *New Yorker*, the *New York Review of Books*, the *New York Times*, and other publications.

When I finished reading this jeremiad I was ready to cry — cry for our planet and cry with McKibben who, like me, fervently loves this earth but, because he fears "The End of Nature," is afraid to love it too much. This book appealed to me because I feel a kinship with this man: both of us really want to stop the degradation of creation.

The principal thesis of McKibben is that the greenhouse effect has worked its way into the entire make-up of this globe so that, no matter what we do from now on, even if we return to a medieval way of life, we cannot undo the damage already done to creation.

"Nature, as our parents and ancestors knew it, is no more," he says. The temperatures will keep on rising so that regional climates will change. For instance, trees now at home in New York and Pennsylvania will die, to be replaced — some 40 years later, if that is possible — by subtropical species. Ontario, where I live, will eventually see trees now thriving in the Central U.S., and so on. The warming of the world will alter all vegetation, all the flora and the fauna. This may be welcome news for many who loathe the harsh Ontario winters but there is a catch — this drastic change will be preceded by the wholesale death of the native stock.

Where does this grim forecast come from? Our use of oil and electricity is to blame.

Carbon slaves

We have not even started to think through the disastrous consequences of the "carbon slaves" we have taken into our service at the dawn of the combustion age some 150 years ago. When the first steam engine was used, our ancestors never realized that it would eventually "combust" all of us, although some conservative elements then called the new fads instruments of the devil. They were right, after all.

Our beloved automobile discharges into the air its own weight in carbon for every 10,000 miles we put on it. This carbon is carbon dioxide (CO_2) which rises to the upper regions of the atmosphere and absorbs infra-red radiation from the sun. The heating that results is the "greenhouse effect," which is now part of us whether we like it or not.

Just as the most aristocratic plantation owners in the elegant South felt the abolition of slavery to be both "right and necessary" but opposed it nonetheless, because "the economic life of the South depended on slavery and the question seemed too difficult to solve," so we today also rely heavily on the cheap labour that oil provides and have great difficulty even trying to imagine a change to a non-oil economy.

Yet it is either this or "The End of Nature." Actually, says McKibben, it is already too late.

McKibben is a church-going man. He is not sure what God is all about (a condition he shares with many theologians and many other Christians), but in the "Acknowledgements" he thanks the men and women of his church and his pastor, who were a great support and resource. I was happy to note that he also opposes the view that the destruction of the planet began with the teaching that God gave humanity the dominion over creation as a licence to exploit.

Pessimistic?

Most people would call this book deeply pessimistic, especially since McKibben fears that technology, which is the underlying cause of our predicament, will present genetic engineering as the solution to cope with the consequences of our folly. He is afraid that cloning growth hormone genes to produce chemical animals and artificially perfect plants will result in an unnatural nature, reinforcing his fears of "The End of Nature."

Suppose that all of us North American, late 20th-century, Bible-believing Christians were to undergo a new conversion to a green society, whatever that is. This rather small number of people would soon fade into total irrelevance compared to the masses in Eastern Europe and the even greater masses in the Far East who will all want to adopt our high-tech lifestyle. They have seen our Western TV, which gives the impression that everybody here is happy and rich, and they too want to have our cars and power tools and underarm deodorants. They are not likely to have read McKibben, an experience reserved, perhaps, for the few who want to pay $28.95 for a book that does not have a very appealing title and has a very disturbing message.

McKibben shook me because he also did what I did. Says McKibben, "The greenhouse effect is the first environmental problem we cannot escape by moving to the woods," something he did (he lives in the Adirondacks) and something I did (I live in rural Hungerford Township in Eastern Ontario). I can escape the pollution of the city (although not its hectic pace); I have escaped some soil and water pollution but I cannot escape this greenhouse problem. In fact it is more acute for me than for an urbanite who does not see first-hand the ravages of acid rain, the pain of dying trees, the merciless caterpillars. It seems to me that I, in the country, am more aware of weather conditions, seeing them change from fall to spring temperatures overnight with a touch of winter in between, creating even more stress on "the lungs of the earth." "The stability is gone," says McKibben. "This is "The End of Nature," but he does not understand how all this relates to God who, he believes, created a good cosmos, full of order.

Inseparable triad

I wish I could spend a few days with this creation-loving young man, who faithfully goes to church "because fellowship matters and because I love to sing hymns. But it is not in God's House that I feel his presence most, it is in the outdoors."

I wish he could have heard Prof. John Stek of Calvin College, explain how God, land and humanity form an inseparable triad; how God made a true covenant with the earth and with us, and how we are earthlings, now and into eternity. I wish he could have been at the "Our World Belongs to God" conference to see how God has written it in his will and testament that we will inherit his world.

"The End of Nature" as we know it, will come, and that such a book appears and earns wide acclaim is a sign that many people accept this as a fact. Buy it and read it. Become disturbed as I became disturbed. We need to be.

Friends of God

Wayne Brouwer

Threats

"Consider this, you who forget God, or I will tear you to pieces, with none to rescue..." (Psalm 50:22).

"I don't get mad; I get even!"

You've seen the bumper stickers. You've probably even heard people say it.

And when a big, burly fellow, with a grim-looking face says something like that, I'm not one to challenge whether he really means it. A man who'd tipped the bottle a few times before jumping in his car followed us into a parking lot one day, and stumbled out with a string of curses about someone cutting him off. He was not a man to be reasoned with. He spoke threats very colourfully. And no one doubted that he could act on them.

Poor motivation technique

Psychologists say that threats aren't the best motivation technique. Company supervisors who intimidate their workers don't call out the fullest potential of skills or energies. Instead, they tend to create an atmosphere of hostility and resentment. They breed factions and bitterness, the kind of thing that the Apostle Paul calls "the works of the flesh" in Galatians 5:20.

Besides, threats usually challenge us to become more defiant. When the ancient Macedonian king Philip II couldn't win a diplomatic alliance with Sparta, he sent this note: "You are advised to submit without further delay, for if I bring my army into your land, I will destroy your farms, slay your people, and raze your city."

The Spartans weren't easily threatened. They sent back a single word in reply: "**IF!**" And Philip decided to back down.

Hilarious

Some threats are even hilarious. They have more of the appearance of a cartoon to them than anything else. A gloomy British clergyman named William Ralph Inge used to write regular articles for a major newspaper. And his columns met with mixed reviews. But the one that delighted Inge the most came from a woman who wrote: "I am praying nightly for your death. It may interest you to know that in two other cases I have had great success!"

He laughed that one off till his death in 1954 at the age of 94!

And then there was little Henry Camille. He was a feisty pint-sized professional hockey star of the 1950s. During one ice battle he lost his temper, and lashed out at a big, tough defenseman named Fernie Flaman, feared for the cruelty of his fists.

As they pounded each other, the out-matched Henry yelled up at his opponent: "Watch out, Fernie, or I'll bleed all over you!"

And they both sank to the ice laughing.

Emergency measure

But if threats have any legitimate place in our communication, it seems that they work best in an emergency. Once, when George Frideric Handel had trouble getting a rather temperamental soprano to sing a piece as he had written it, he picked her up bodily, carried her over to an open window, and threatened to throw her out unless she did as she was told.

It worked. She sang beautifully!

And Psalm 50 is something of the same for us. God is love. His wish for us is life and peace and joy. His goal is that we should find the best that he has to offer, and the best that we have the personal potential for. After all, Jesus himself said, "I came that they may have life, and have it to the full!" (John 10:10).

But sometimes we're too blind or ignorant or wilful or stupid to know that. Sometimes we're lost in the quick fixes of our drugs or schemes or ladders to success. Sometimes we're drunk with an inflated sense of our own self-importance. And then God's words to us in Psalm 50 are a shocking threat. They demand attention. They force us to re-evaluate where we're at and what we're doing.

But if that's what it takes to keep me from committing spiritual suicide, maybe it's the only expression of love I'll be able to hear at the time.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.